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The Missionary survey



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BAPTIST SEMINARY

THE MISSIONARY SURVEY

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The Missionary Survey's Campaign for 50,000 Subscribers

THE GOAL: A Survey in Every Home

Jack wants to know HOW you are using your SURVEY in your society and Sunday school.

"We follow the usual program," you answer; "what else can we do?"

Miss Alice C. Porter, of Louisville, Ky., tells how they put on a missionary pageant which proved quite successful, the material being taken entirely from the Survey.

"On the board," she writes, "we had written the following program:

1. Song—'Stand Up for Jesus.'
2. Prayer.
3. Our Church and Its Work.
4. Those Helped by Our Church.
5. Report of Class Savings.
6. Song—'Blest Be the Tie that Binds.'
7. Prayer—The Lord's Prayer.

"No. 3 was carried out in this way—A member of the Young Ladies' Training Class came out bearing the banner, 'The Southern Presbyterian Church,' and told what this branch of the Church is.

"She introduced 'Assembly's Home Missions,' who came with her banner and explained the different divisions of this work.

"Then in turn came Evangelism, Church Erection, Mountain Missions, Colored Work, The West, Mission Schools, Sustentation and Foreigners, each with a banner, and recited the work of each branch as found in the January Survey, page 30.

"Then 'Southern Presbyterian Church' said she would call for some who had been brought into the light by 'Assembly's Home Missions' helpers. She first called a young girl dressed as an Indian; then a real mountaineer; next a genuine Negro, and last a young girl dressed as an Italian who introduced foreigners in native costumes. The costumes worn by the Chinese and Japanese were loaned by a returned missionary. These stood just below 'Assembly's Home Missions' and her workers.

"Lastly, some little children from the primary class stood before those who had been helped and sang 'Jesus Bids Us Shine.' We did not have them carry candles, because we feared an accident, but small electric flashlights might be used, if available.

"The costumes worn were beautiful and all did their parts so well that we feel a lasting impression has been made.

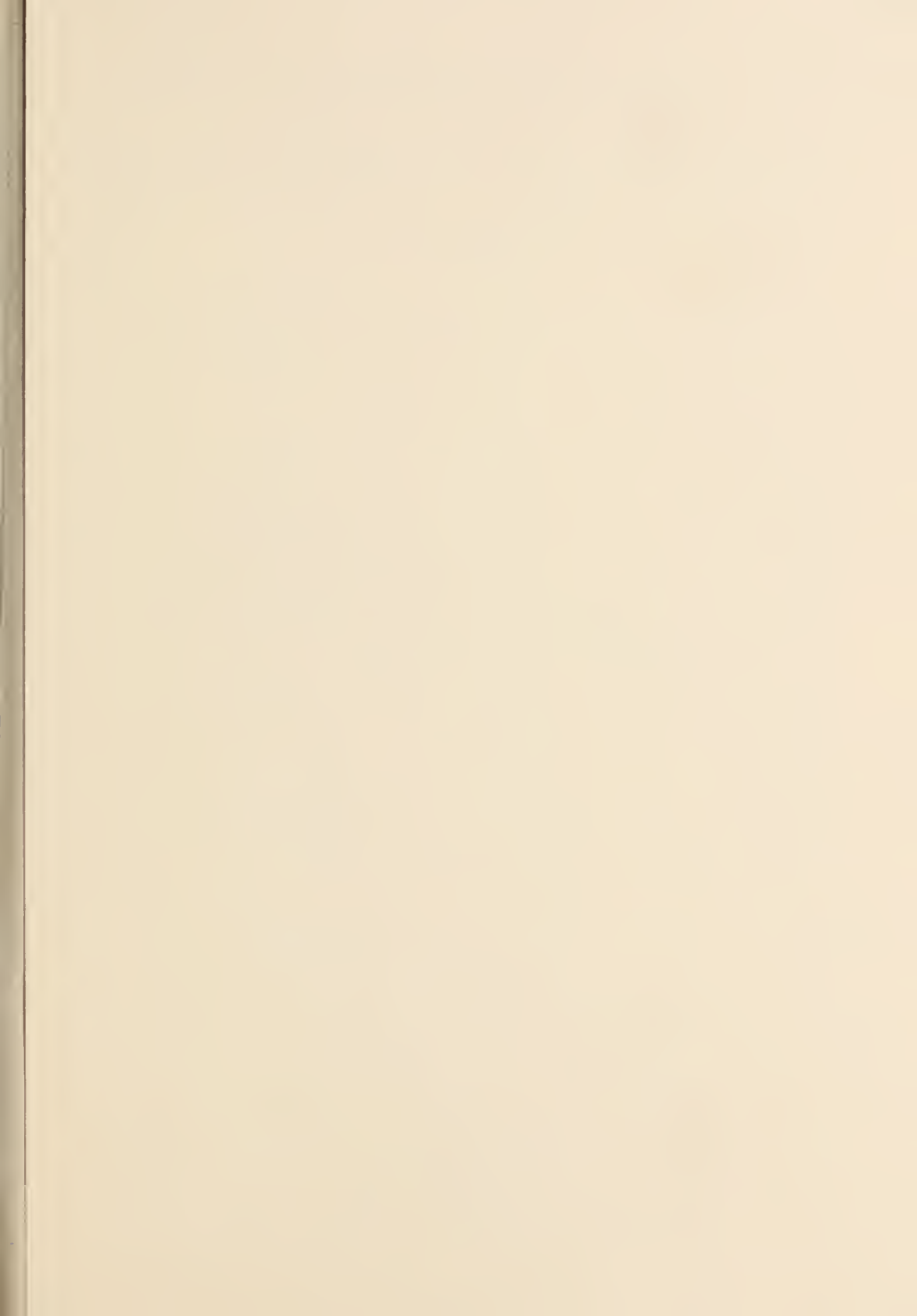
"The work was all voluntary and when I called for help more came than were needed for the different parts.

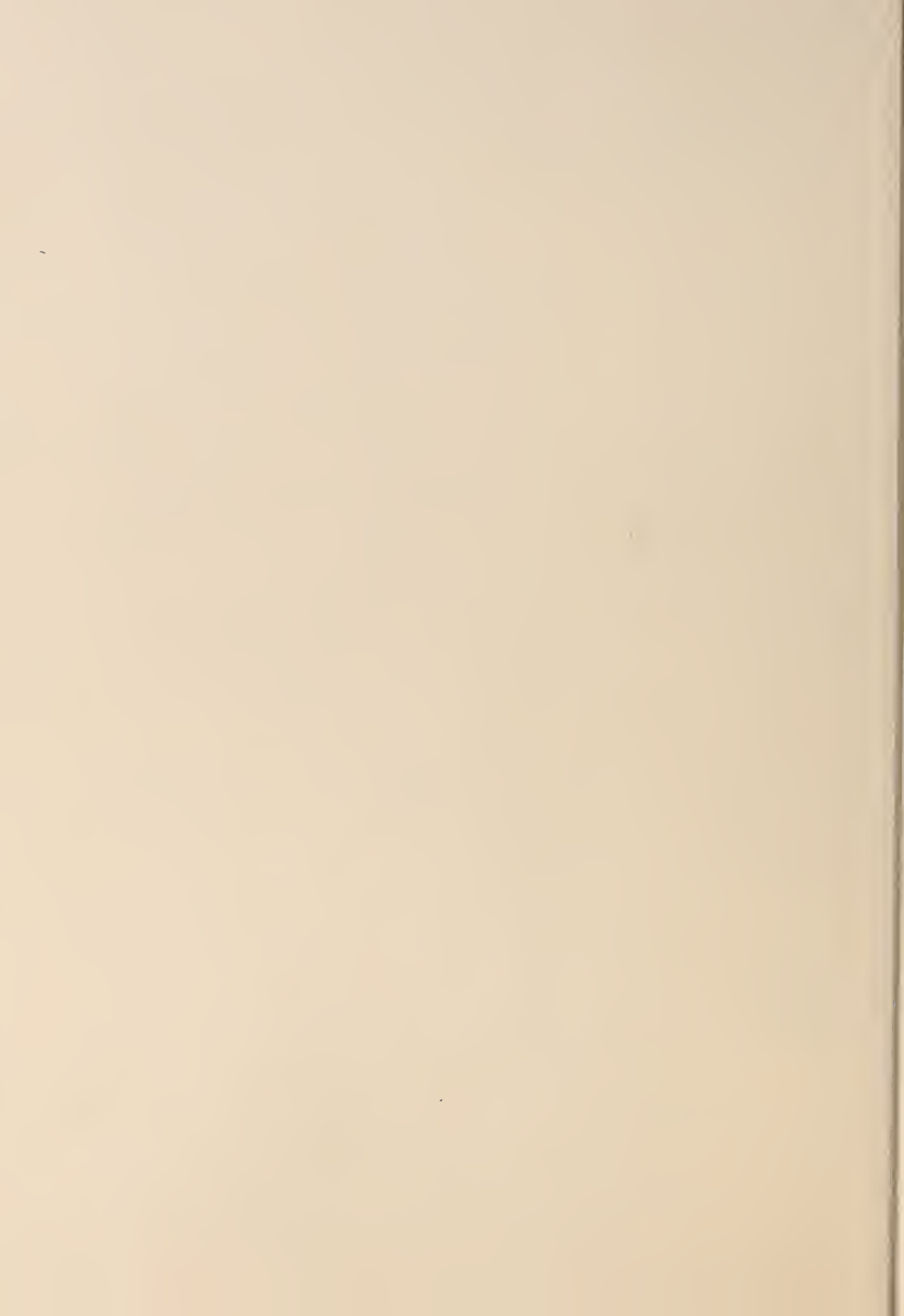
"I had a pennant made of royal blue felt bearing the word 'Missions.' This was hotly contested for and was won by the Teacher Training Class, every class from the Men's Bible Class to the little Beginners entering the contest.

"The amount of the collection was not what I had hoped it would be, but the school has been greatly benefited in an informational way."

HONOR ROLL CHURCHES

Ashdown, Ark.; Camden, Miss.; Glen Wilton, Va.; Hughesville (First Pettis), Mo.; King's Mountain, N. C.; Leo (McGill Memorial), S. C.; Menlo, Ga.; Red Springs, N. C.; Vaiden, Miss.





EDITORIAL

FOUND OUT.

REV. E. C. CALDWELL, D. D.

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."—Num. 32:23.

AN OLD STORY.

THUS spoke Moses in reply to the request of the children of Reuben and Gad that they be permitted to settle with their flocks and herds in the land of Gilead east of the river Jordan. These two tribes wanted to withdraw from the other tribes of Israel and receive their inheritance east of Jordan, and not cross the river and help their brethren conquer the land of Canaan. Did they not have a very great multitude of cattle, and was not Gilead the ideal place for cattle?

"If ye do this thing," said Moses, "ye have sinned against the Lord." Had not God commanded all twelve tribes unitedly to conquer Canaan? This request of Reuben and Gad involved, therefore, disobedience to God. Moreover, who had conquered Gilead? Had not all twelve tribes fighting together? Hence, it would be the basest ingratitude for Reuben and Gad to settle in the rich pasture lands of Gilead, which had been won not by them alone, but by all the tribes, and refuse to help their brethren secure a home for themselves in the land of Canaan. Furthermore, for them to sit down in ease and isolation in Gilead while their brethren across the river were fighting for their very existence, would be an act of supreme selfish-

ness. It would also be a sin against unity, against brotherhood. "Shall your brethren go to war, and shall ye sit here?" indignantly exclaimed Moses. The proposal of Reuben and Gad was a nasty thing, howsoever we look at it.

"If ye will do so," said Moses, "ye have sinned against the Lord: and be sure your sin will find you out." How? Deprived of the fighting force of these two powerful tribes, the remaining ten tribes would not be able to overcome the Canaanites. Instead, the Canaanites would overcome them; and, not stopping at that, the victorious warriors of Canaan would sweep eastward, cross the Jordan, and drive Reuben and Gad out of their beloved Gilead, and destroy them root and branch. Thus, by their selfish spirit and heartless refusal to help their brethren, these two tribes would in the end lose the very thing which they prized most dearly—

the fair and fertile land of Gilead. Their sin would find them out in this most terrible way.

The children of Reuben and Gad responded most nobly to the appeal of Moses. They promised to leave their wives, children and cattle in Gilead under adequate protection, while their fighting men would cross the Jordan in front of the other tribes and not

A PRAYER FOR TO-DAY.

By Jessie Brown Pounds.

Challenge Thy people, Jehovah of hosts!
Speak as of old at this hour;
Silence alike their complaints and their
boasts.

Challenge Thy people with power.

Speak to them out of the pillar of cloud,
Speak from the pillar of flame;
Show them their sin, lest they dare to be
proud,
Show them their weakness and shame.

Give them a task that will drain their
heart's blood,
Lead on a wilderness way;
Call them to conquest through fire line
and flood,
Challenge Thy people to-day!

turn back until the Canaanites had been conquered, and the ten tribes had been settled securely in the land. And faithfully did they keep their promise. In the book of Joshua we read that the children of Reuben and Gad passed over Jordan, armed before the children of Israel, 40,000 strong, prepared for war, to the plains of Jericho. They were in the front of every battle, and the thick of every fight. And, after the land of Canaan had been subdued and their brethren had won an inheritance, they returned to their wives and children and possessions in Gilead with a clear conscience and the favor of God.

THE MODERN APPLICATION.

A far cry is this from Gilead to America, from the twelve tribes of Israel to the people of God to-day. A far cry; yes. But these things were written for our admonition and profit, upon whom the ends of the ages are come. The old story of Reuben and Gad has a meaning for us. Through it God is sending a message of supreme importance to the churches of America. A lesson never so needed as to-day.

America is our Canaan, our Promised Land. The Protestant denominations of America are the twelve tribes of Modern Israel. God has commanded us to take America for Christ, to make it Immanuel's land. This is a gigantic task, the accomplishment of which will require the combined strength and united effort of all twelve tribes of Israel. Ten tribes cannot accomplish the task. Victory will come only when all twelve tribes move forward against the common foe with unity of plan and co-ordination of effort. If we separate our forces, we shall, one by one, be defeated. Israel's task in conquering the land of Canaan was a bagatelle compared with the infinitely greater task which confronts the Church of Christ to-day in America, that of winning rich and prosperous and Godless America for Christ.

The Interchurch Survey has shown

that we so far have barely touched the fringes of the many difficult problems in the Christianizing of America. Take, for example, the problem of the city. One-third of our entire population and more than one-half of our foreign born population live in 230 cities of more than 25,000 inhabitants. We have hardly begun the real Christianization of our cities. As goeth the city, so goeth the nation. The problem of the city is the problem of our new civilization. The city paganized means the nation paganized. Our American cities, so magnificent, so beautiful, so great, yet so sinful and wicked and wretched, hotbeds of anarchy and social unrest and vice, presents a challenge that can be met only by the combined strength of all our Protestant denominations.

Consider also the problem of the unchurched masses. Sixty millions of our people are not identified with any church, Jewish, Catholic or Protestant. Twenty-seven million Protestant children and youth, over 51 per cent. of the population under 25 years of age, are not enrolled in any Sunday school or other institution of religious training, of whom 131½ million are to be found in the sixteen Southern States covered by our General Assembly. There is the problem of capital and labor. The Christianization of the industrial order is a task beyond the ability of our strongest single denomination.

These problems are only the barest few out of many that might be named. All are pressing for solution now. We can neither avoid nor postpone them. The Interchurch Survey well says, "The outcome of Home Missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself." The present urgent state of affairs in America demands the fullest possible co-operation and co-ordination of effort on the part of the Protestant churches of our land. Otherwise, the sin of refusing to help one another, the sin of not bringing the impact of our combined strength against the common foe, will surely find us out in a pagan America, and in the end we will lose the very

thing which we hold most dear. United, we conquer, divided, we are defeated.

Let us widen our horizon, for America is just a little bit of the world. We are commanded to take not America only, but the whole world for Christ. Let us, therefore, consider the whole wide world as our Canaan, our Promised Land, and the whole of Christendom as the twelve tribes of Israel. The world situation to-day is fairly bristling with problems which challenge the utmost strength of united Christendom. We mention only two items.

First, Europe. Europe lies bleeding, starving, dying. The flower of her manhood lies buried. Millions are facing starvation. The whole continent is in a state of seething social unrest. Europe to-day is the "Man of Macedonia," calling to rich and prosperous America: "Come over and help us; or we perish." If we refuse to heed the piteous cry, then be sure our sin will find us out. Without America's help, the people of Europe may

fail to beat back the rising tides of anarchy and Bolshevism, and these tides may sweep in victory across the Atlantic and destroy our fair land. "Found out," America, in a most terrible way!

Secondly, the Far East. Dr. Lyman Abbott has recently said "The most dramatic, the most important fact of this century will be the coming together of the East and the West. Whether that coming together will be a friendly union or a hostile collision will be decided in the next few years." If we in America fail to Christianize the Far East, the millions of China and Japan and India may unite against us and sweep across the Pacific to America, and take our country from us. Thus our sin of selfishness will surely find us out.

For the individual Christian or the Church or the nation the spirit of self-centeredness and isolation spells stagnation, disaster, and death.

A NOTE FROM MRS. SWINEHART.

IF ANY of the readers of the SURVEY wish to help the industrial work of the Korean mission schools they can do so in a very easy way by sending to Mrs. R. G. Vance (who has very generously undertaken to market all of our work in America without remuneration of any kind), Waynesboro, Virginia, for a package of fancy work.

This work can be sold among friends, and the money sent to Mrs. Vance. Any work not sold can be returned to her also. In this way the purchaser will not be troubled with customs, nor with foreign drafts or remittances. We hope many societies will want to help in this very practical way.

MISSION SCHOOLS.

THE Interchurch World Movement makes the statement that in the United States 27,000,000 young people under 24 years of age are untouched by any religious training.

With Japan showing a much lower il-

literacy percentage than the United States, Bolshevism and class hatred being nurtured by ignorance, with public schools, especially in the mountains and among the Negroes absolutely inadequate, and with very insufficient seating capacity,

no one any longer asks "Why Mission Schools?"

In the face of the facts, no truer service can be rendered to the kingdom or to

our country, than is being rendered by the 47 mission schools, supported or assisted by Assembly's Home Missions, with 125 teachers and 2,500 pupils.

NEGRO GIRLS' SCHOOL.

AFTER weary waiting and many efforts to secure a site and equipment for a Negro Girls School, our hopes seem at last on the eve of fruition.

The General Education Board of New York among its recent grants promised \$20,000 for the erection of a suitable building for such an institution on condition that the Church should raise \$10,000, making the total cost \$60,000. The sale of the building at Abbeville, S. C., and the gifts of the Women's Societies during Home Mission Week in November, together with receipts from Children's Day for Home Missions in March, aggregate \$13,132, which is a splendid beginning towards securing this generous gift of the General Education Board. Surely the friends of Christian Education and Home Missions will make it possible for us to take advantage of this offer and opportunity.

After mature consideration the Executive Committee of Home Missions has decided to locate it on the fine property recently acquired adjoining Stillman Institute at Tuscaloosa, Ala., making it a department of this institution. It will be under the same management and to a cer-

"The thing surpasses all my thought,
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word
Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done!'"

John Gill

tain extent utilize the same faculty, thereby saving thousands of dollars in annual current expenses. Otherwise the men's and girl's departments will be entirely separate.

The object of this school will be the Christian education of colored girls, giving them training in the useful arts such as domestic science, dairying, laundering and gardening, as well as fitting the most capable for teaching their own race. Careful Bible instruction will be made a specialty.

The people of the South are under peculiar obligation to this race, not simply because God in His providence has cast their lot among us and we must work out our destiny together, but especially in view of their fidelity to their masters during the period of their bondage. Let us make this institution a "Memorial" to these faithful slaves in appreciation of their service to our fathers and in the discharge of our obligation to their children. Make your gifts generous to meet this offer so that we may be ready to open the doors in the fall to the large number of negro girls who are waiting to take advantage of its Christian training.

MONTHLY TOPIC.

EDUCATIONAL AND INDUSTRIAL MISSIONS.

WHEN Paul went over from Asia to evangelize Europe his policy was not to import a sufficient number of Asiatic missionaries to supply the churches which he organized or to complete the work of evangelization. Wherever bands of converts were gathered he ordained over them native elders, some of whom were clothed with the function of ruling and some of whom also labored in the word and doctrine. In the Grecian churches there were usually men of intelligence and of more or less religious training received through the Jewish synagogues who were in the very beginning competent for such official positions.

In the non-Christian lands where our work is carried on the masses of the people are usually steeped in ignorance and poverty, and our access is usually first of all to the masses instead of to the very small element of people of education and culture. Therefore, if we are to have intelligent native leaders for our mission churches we must of necessity train them for their work, and this is the fundamental reason for educational missions. Educational missions are valuable and effective in many other directions, but their main purpose is as stated above.

The universal depression of womanhood in non-Christian lands lays a special emphasis on the necessity for female missionary education as the only hope of developing the kind of motherhood that will guarantee the uplifting of the coming generation.

Another characteristic of all non-Christian lands is that manual labor on the part of men is con-

Industrial Missions. sidered disreputable and is something only to be performed by men of the lowest class and by women. This is the

fundamental reason for Industrial Missions. Another use of them is to qualify our native converts, especially in the earlier stages of the work, to compete successfully in the labor market, and in this way to improve the general financial condition of the church community, and thus hasten the day of self-support in the native church.

The letter of Miss Marchant on another page describing the work of the Agricultural School at Lavras, shows what a contribution that school is making to our Presbyterian Church in Brazil in supplying leadership, both lay and clerical. Our information is that the men educated at this school, largely on the plan of self-help and in the theory that all honest labor, whether manual or intellectual, is honorable, develop a type of character that makes them earnest advocates and promoters of self-help and self-support in the native church.

So important in character building does our Congo Mission regard steady and regular work, that a man applying for church membership is required to cultivate a garden of his own, and some form of industrial training is made a feature of the work at every station.

In the work in our old field in Northern Mexico the work of our industrial school at Montemorelos was found to be so helpful, and did so much to commend our work to the Mexican people, that in making our survey of what is required for the adequate working of our new field a similar school is called for in each of the four states in which our new territory lies. The proper capstone of this system for Mexico would be two great Co-operative Schools, one for mechanics and one for agriculture, as departments in the proposed Christian University.

Within the past quarter century the conditions affecting Christian Education in mission lands

Changed Conditions. have undergone a fundamental

change. The rise of great national educational systems in nearly all Asiatic countries has to some extent lifted the responsibilities of the war against illiteracy from the shoulders of the missionary societies. These national movements are practically all the outgrowth of the pioneer work of the missions, but they have now become not only independent of the missions, but have reached the stage where they are adopting standards and regulations to which all educational work conducted by missions is required to conform.

The necessity for missionary educational work is not thereby done away with, but is rendered, if possible, more imperative than ever. For the aim of educational missions is not chiefly to remove illiteracy, but as stated above to provide the native churches with a leadership trained in Christian ideals and in the elements of Christian character. As the national movements are developed, however, and the standards of the State schools are advanced, it becomes necessary for the mission schools to keep pace with this development in their facilities and equipment. Otherwise missionary education is discredited and the cause of Christianity is prejudiced in the public mind.

The result is a great increase in the cost of educational missions, and in the surveys and estimates of the present situation and its requirements figures are being used that would have been deemed wildly extravagant a quarter of a century ago.

On account of this increased cost it has become necessary to conduct a large proportion of the mis-

Necessity of Co-operation. sion schools and colleges of the higher grades on co-operative lines. In China the Peking University has been

reorganized by a union of the American Methodist, the American Presbyterian, and the Congregational missions. The financial basis of the union is a minimum contribution by each co-operating society of \$50,000 gold, the provision of two professors and an annual contribution of \$1,000 for current expenses.

In Korea four mission boards are co-operating in the Chosen Christian College, and two in the Presbyterian College at Pyongyang.

In Brazil all the Protestant missions, excepting the Southern Baptists, are co-ordinating their classical and technical schools of higher grade in one great Protestant University.

In Japan six American boards are co-operating in the Women's Christian College in Tokyo.

In the *International Review of Missions* for January the editor gives an interesting summary of these various movements, concluding with this significant statement:

"At the advent of peace the missionary societies are confronted with large new opportunities, with much to encourage and inspire them with hope, and above all with the urgent necessity of thinking out clearly the special functions of Christian education in relation to the developing national systems, and of formulating a well considered and common policy for Christian effort throughout the world."

A letter received from Rev. C. L. Crane, of Sunchun, Korea, dated March 10th, brings most cheering

Day Dawn in Korea. news with regard to radical changes for the better, introduced by the new govern-

ment in Korea. Until recently the government of Korea was under the auspices of the Military Party in Japan, and as always happens in such cases, their one idea was to keep the Koreans quiet absolutely by the use of force. A great many very annoying restrictions were placed upon our missionary work, and especially upon our mission schools, some of them so radical as to render the conduct of mis-

sionary education in any proper sense of the word impossible. Mr. Crane writes that "the new administration, under Baron Sito, has issued revised regulations governing private schools, *which allow the teaching of religion in the school curriculum, and do not require everything to be taught in Japanese as heretofore.*" This is a complete right about face such as the most optimistic scarcely hoped for so soon, and came as a great surprise, calling for thanksgiving on the part of the whole Church, as well as the missionary body in Korea and the native Christians and non-Christians."

Under the old administration the mission schools which were already in operation when the repressive regulations were established were given ten years of grace, during which they could continue to teach

religion without being opposed by the government. The School at Sunchun, however, where Mr. Crane is, not having been in operation before these regulations were established, was not allowed to have the benefit of the period of grace and the mission declined to open the school at all with the privilege of teaching religion excluded. The way will now be open to open this school and the mission will wish to do so at the beginning of the fall term, provided it is found possible between now and then to secure some one to take charge of it.

Mr. Crane says that the new administration seems honestly determined to give the people a voice in their own government, and that the interest in Christianity has suddenly been aroused over the whole country as never before.

WITH GOD.

The following were favorite lines of Rev. J. Hudson Taylor, founder of the China Inland Mission. We do not know the author:

To talk with God no breath is lost,
Talk on, talk on;
To walk with God no strength is lost,
Walk on, walk on;
To wait on God, no time is lost,
Wait on, wait on;
To grind the axe no work is lost,
Grind on, grind on;
The work is quicker, better done,
Nor needing half the strength laid on—
Grind on, grind on.
Martha stood, but Mary sat,
Martha murmured much at that,
Martha cared, but Mary heard,
Listening to the Master's Word,
And the Lord her choice preferred,
Sit on, hear on;
Work without God is labor lost,
Work on, work on;
Full soon you'll learn it to your cost,
Toil on, toil on;
Little is much when God is in it,
Much is little everywhere;
Man's busiest day is not worth God's minute
If God the labor does not share.
Do work with God and nothing's lost,
Who works with Him does best and most,
Work on, work on.

PERSONALIA.

WRITING from Hsuehoufu, Rev. F. A. Brown tells of the "student strike" in our boys' school in that city, which is one of the outstanding features of present day unrest in China, caused by what the Chinese consider encroachment on the part of Japan. Considered as a symptom these strikes which are occurring all over China are ominous and significant of much. Mr. Brown has this to say about the effect on missionary morale of increased appropriations:

"Our whole station is feeling the great impetus that the larger appropriations this year have given to all our work. This is especially noticeable in the increased number of students that we are sending off to continue their studies. We have four students at the Seminary at Nanking, one at the University there—one at Tsinanfu University—one at Medical College. Two women at Nanking and Tsining Bible Institutes and about fifteen male students at Tengersien and five women students at the Women's Bible School there. These students are the hope of the Church of the future and we often pray for them. We hope they will come back to us unspoiled and ready for any service to which the Master calls them."

Dr. E. R. Kellersberger, of our Congo Mission, home on furlough, has been asked to be resident physician for the Montreat hotels this summer. This will not be a particular restful position, but the editor of this department of the SURVEY has found by experience that one may have the reverse of a vacation at Montreat and yet obtain very satisfactory results in the way of physical recuperation by reason of the wonderful tonic and exhilarating qualities of the ozone laden air.

A LETTER received from Dr. M. O. Robertson, of our Korean Mission, announces that on March 5th, his household was brightened by the birth of twins, a boy and a girl, after eight years of married life without children. The little boy only lived four days, but the little girl is doing well, and his friends, we are sure, will remember the father and mother and the little one in their prayers, that she may be spared to brighten and bless their home.

For reasons satisfactory to the Korean Mission, Dr. Robertson has been working, during the past year, for the government at Unsankinko. It is fully expected, however, that he will return and resume his work in the mission at the beginning of the next year.



The Shrine on the rock by the sea calls to you for additional workers for Japan.

A FISHER OF MEN.

MR. TSURIN KANAMORI, or Paul Kanamori, as he sometimes likes to call himself, was the grandson of one of the chief officials of the Kumamoto district. As a child he witnessed the ceremony of "tramping on the cross" in the open court of his home. His grandfather required that the people plant their feet on a small crucifix so that he could test who had turned to the evil of Christianity.

Later Mr. Kanamori studied in a military school; under Captain James, an American, he was taught English. Soon he learned the Bible and accepted Christ, dedicating his life to the spread of the gospel, although he had intended to be a shipbuilder.

He was persecuted by his family and disinherited. But he went to a theological seminary, was ordained, and preached until he came under the influence of new theology and higher criticism. He wandered away, for fifteen years working as a social reformer. From a worldly standpoint his life was a great success, but mentally, he says, those years were dark, without peace or genuine satisfaction in anything.

It took the death of his wife and the faith of his children to bring him again to the true light, but since that time he has brought thousands in Japan to humbly claim Christ, and is to-day in America to spread the need of evangelization in Japan.

JUST A MACEDONIAN.

REV. R. A. LAPSLEY.

OUR readers will be interested in the substance of an address which Mr.

Kanamori made to the Student Volunteers of Richmond, Va. He spoke of the present critical religious condition in Japan. He said that Japan was on the balance religiously, ready to turn either way—either to a godless or a Christian civilization. So long as Japan follows her present leaders she will go the wrong way, for they are agnostics, who a generation ago got their views of religion from Herbert Spencer and John Stuart Mills. Their sole desire for their country is intelligence, wealth and power—no religion; not even Confucianism or Buddhism, much less Christianity. The only morality which they recognize is a national morality which consists in loyalty to the Emperor and readiness to die for their country.

But he said there is a younger generation coming on who are not satisfied with mere material civilization, but are seeking better things. They are idealists and not materialists. Among them the gospel finds a ready welcome. He said that at this time there was the mighty power of the Holy Spirit as an undercurrent surging through Japan! He said that there was a real harvest, white and ready for the reaper. "The iron is red hot and you must strike it now!"

Out of 48,000 and more who have made their decision for Christ under his preaching, a very large proportion have been young, educated men and women.

Mr. Kanamori also gave the substance of the gospel as he preaches it, which he calls a sermon on God, Sin and Salvation. "I did not preach philosophy," said he, "but Jesus Christ and him crucified, and that is the message which Japan is eager to hear."

He spoke of the twelve hundred million in the heathen world, largely unevangelized and calling for a very great increase of the missionary forces if we are to reach them in this generation.

"America," he said, "is now sending out some ten thousand missionaries. She ought to send two or three hundred thousand. She has been giving millions of dollars to convert the heathen. She ought to give billions."

He drew a menacing picture of those great heathen nations, China and India, now weak and helpless because they are ignorant and poor, but he said, "these great nations are rapidly awakening, just as Japan is now awake; and if China and India become wealthy, civilized and powerful without Christ they will be a menace to the world. There will be no danger if you preach Jesus Christ and him crucified to them and so bring about a real brotherhood throughout the earth."

He closed by saying, "I have been called the Billy Sunday or the Dwight L. Moody of Japan—I do not like that. I am just a Macedonian, crying, 'Come over and help us.'"

REGULATED (IN KOREA).

REV. J. V. N. TALMAGE.

Perhaps you have an idea that after one has learned the language in a country then *all* a missionary has to do is to teach and preach, Rev. J. V. N. Talmage, in the following article gives a few sidelights about *one or two* other things necessary, rather involving the use of that *small* quality "patience."

How would you like to undertake the "permission for permits" job?

I WANT to give below some of the ways in which we are regulated by the present government in Chosen. And the numerous calls for permits can hardly be understood by any American who has not been in the Empire of Japan. Instead of having forms to be filled out and some capable person to show the applicant how to fill them out, in every case the government acts on the assumption that the government must not be put out by the governed, and the applicant must find out for himself the form which the governments wants by consulting what we call writers and paying them a fee for getting up the application. The writer is always busy with a multitude of applications of one kind or another and some one must be employed to sit down and urge the writer to do the work. Of course if the

applicant knows the form in most cases he can write out the application himself. But very often the government will refuse him the necessary information.

The following are things which most affect the missionaries and which take up a great deal of time.

1. Church Regulation. The following papers are demanded:

(a) Permission to establish a church including survey.

(b) Permission to preach for the missionary.

(c) Permission to preach for the native helper.

(d) Permission to look after certain churches.

(e) Permission to stop work.

(f) Permission to abandon a preaching point.



Young Men's Athletic Club. These young men are all now willing to listen to the gospel. Some of them are Christians.

(g) Yearly reports.

For example, I have just taken over part of a field that used to be Mr. Hill's and in the meantime we had moved the church a little ways and changed the helpers. My helper made out the necessary papers and seals made for Mr. Hill and surveys and got biographies from necessary parties. Altogether with permissions to stop and preach and to change and so forth, it made a small sized book.

It was taken out to Koksung and filed. It took that office several days to investigate and soon the whole book was back in my hands with demands for several more papers and corrections in those submitted. The papers are still with me.

At Koo-rey the magistrate demanded the yearly reports on printed forms, so Mr. Coit had to get the forms printed at his expense.

At Tam Yang where I had made several attempts to file permits, I was finally threatened with a fine of \$50.00 if I did not file proper applications. I thought they were all right as no answer had been received. I protested that we had already filed them, but that did no good, so to save fifty dollars, I filed a second copy.

2. *School Regulations.*

(a) Permission to establish a school at

all. (Now not given except where the school is backed by large funds and under regulations which assure Japanese control.)

(b) Permission to use any book as a text-book except those that are published by the government for the express purpose.

(c) Permission to employ any man as a teacher, or to discharge him later.

(d) Permission to make any change in the school rules or changes in the curriculum.

(e) Monthly reports must be filed with the government office showing daily attendance, etc., etc.

(f) Yearly reports must be rendered showing exact salary paid every teacher, average physical condition of the boys, average attendance by grades, numbers of books in the library, and pieces of apparatus, etc., etc., also full summary of moneys spent during the year. At any rate several days' work even after keeping our records during the year in a way to expedite this report.

(g) Yearly estimate of expense for the coming year must be filed.

All these things take time, and besides these, we are constantly receiving special inquiries and special instructions.



When groups such as this respond to the gospel, then all the red tape seems as nothing.

Above this constant trips of inspection from the government officials. From this one can see that besides taking a lot of time, these regulations don't leave a great deal of liberty in school matters.

3. *Firearm Regulations.*

It takes first a permit to own a gun, and next a permit to shoot anything with it. It takes a permit to import the cartridges. It takes a permit to buy gunpowder and then another permit to use the gunpowder. This makes a little blasting for house foundations a nuisance. If one does not happen to use all the gunpowder up within a month it takes another permit to use the rest.

Dr. Leadingham went out hunting without his license in his pocket and the police got him. Telephoning would not answer. To release the doctor a special courier had to be dispatched with the license.

4. *Telephone Regulations.*

I wanted to put a telephone line between my house and the school over mission property entirely, but I had to get a permit to put it up and then in the permit agree to give the phone to the government any time they wanted it.

5. *Passport Regulations.*

We can travel nowhere throughout this country without a police passport, besides the American passport. At first the local police officers would not grant us passports, except for special trips, but finally they granted us one good for six months, after

even the Japanese got tired of the business.

6. *Graveyard Regulations.*

It took me three years before I could get a permit to use the top of a nearby hill as an American graveyard. Finally, after kicking strongly that it was too big, they granted the permit.

7. *Business Regulations.*

All business is regulated but as we have no concern with these I will not take up that large subject, save to say that through these regulations the Japanese absolutely control business of the country.

8. *Press Regulations.*

Our Christian newspaper cannot publish anything that looks like a news item outside of strictly church affairs.

9. After working for several years and getting proper deeds to our land, the government made a new survey and now the whole thing has to be gone through over again at the expense of both time and money to the mission. Applications for a correct copy of the title, applications to destroy the old deeds and then applications of a new deed. Several hundred pages of paper were needed.

10. It takes a license for the auto and then a permit for each person that ever runs. This permit is given after a thorough examination.

The Japanese papers are calling for more regulations of Christian propaganda I, for one, don't see how it can be done, for everything is already regulated.

A CALL TO PRAYER.

1. For the Mexico campaign in the Sunday schools in 1920-21, according to the Seven-Year Plan.

2. For the Inter-Church World Movement.

3. For all our missionaries on furlough, that they may find rest and renewed equipment—physical, mental and spiritual.

4. For the Rev. R. D. Bedinger, of our

Congo Mission, and the book he is writing about that mission.

5. For the summer conferences for young people (State conferences in Missouri and North Carolina, and the General Conference at Montreat).

6. For the additional missionaries needed in our Mexico Mission, especially a doctor and a nurse.

A HEATHEN FUNERAL PROCESSION, KWANGJU, KOREA.

MISS ELIZABETH WALKER.

A BREATHLESS little messenger rushed into the office one morning handed me a brief note, which read: "The rich man is burying his wife in the village. Have you ever seen a heathen funeral?" Being new on the field and interested in all these strange people and their ceremonies, I took the little messenger by the hand, gathered up my kodak and the inevitable parasol and went to town in all haste.

We found a crowd already gathered in the road, for the family was unusually well-to-do and that meant lavish expenditure for the last rites over the departed.

After a long pause, filled with the outcries of the family and the weird wail of the paid mourners, the procession was formed. At the head walked two boys, bearing in their hands long poles, to the tops of which were fastened what looked like huge bunches of paper streamers fastened with a scarlet rosette. These streamers were cut to look like strings of money and proved to be the spirit money designating the wealth and position of the family and supposed to propitiate the evil spirits. Just back of these boys came a man dressed entirely in sack cloth, with a little sack cloth cap on his head. He rode a pony that was led by a coolie as nearly all Korean ponies have to be, and in his hands he carried a gorgeous red satin banner bearing in gold letters the name of the

deceased. That was put into the grave with her so that she would not have to enter heaven unknown and unannounced. This man was also a gentleman of wealth and a close friend of the family. Behind this man rode the son-in-law, dressed in the regulation immaculate linen and

silk of a Korean man of means.

Upon another fretful pony rode the slave girl of the old woman. From early childhood this girl had done no other service than the requirements of her mistress and now she sat with head bowed, completely covered with sack cloth. Poor girl! Her



Note the long poles, the streamers flying, the happy expression on the children's faces. It looks like one of our carnivals instead of a funeral procession.



The funeral procession as it winds along, the hired mourners in the foreground.

mourning might well have been for her own unhappy condition!

Her pony was followed by two coolies bearing between them an exact and exquisite replica of the old lady's wedding car into which her spirit was supposed to have passed. This is carried with greatest care to the burial place and as carefully returned to the home where it is placed in the small straw house erected as the abiding place of her spirit. Back of this little car came another also borne by two coolies and containing the spirit food and her dishes which are buried with her.

Next in the procession was a pony bearing, we knew not what—man or demon! It proved to be a man arrayed in most fantastic garb and wearing a hideously repulsive mask. In his hands he brandished two deadly looking pasteboard swords! His office was to ward off all evil spirits from the deceased and surely if such spirits can see, he accomplished his purpose!

Back of this grotesque figure, came the hearse borne upon the shoulders of the 35 mourners, one riding just in front of the casket and leading the mourning song. No words can give any clear idea of that hearse and its gruesomely fan-

tastic adornment. The sides were covered with rainbow-hued material in true Oriental pattern and on the top in the same gaudy colors, were paper flowers, roosters, cranes and dogs—rare specimens of their kinds indeed!

The men bearing the hearse would take a few steps forward, swaying their burden from side to side, and then a step or two backward, all the time wailing their weird chant, the burden of their song being: "This is our last journey together! Let us play as we go!" Hence the peculiar and halting manner in which they proceeded.

Following the hearse came the three chairs carrying her sons who were clad from head to foot in sack cloth. Back of them in a chair gorgeously equipped, rode the husband dressed also in sack cloth and wailing for the departed.

These were followed by other relatives and friends wearing the signs of mourning and chanting the funeral song.

At the grave a great feast was held—the last banquet with the departed. All through the afternoon continued alternate revelry and worship and until the going down of the sun, the wind bore to our ears the weird notes of the mourners' chant.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

WHAT IS YOUR CIRCLE DOING?

SUGGESTIONS.

MANY inquiries have come from newly organized auxiliaries as to what should be the character of the circle meetings. Should there be a program? Should the meeting be purely social? Should the circles sew? Is social service activity suitable for circles, etc., etc.?

It is most gratifying to record the large number of circles which have undertaken definite Bible study as their yearly program, for at least part of their meeting period. To meet the demand for something suited for this purpose, the auxiliary is preparing to issue a series of short Bible studies to be continued throughout the year.

During October and November and January and February the circles should be Mission Study Classes, using the Home and Foreign text-books recommended for the auxiliary. Many circles meet weekly during these months of mission study.

The following activities have been successfully engaged in by circles during the past year—read them carefully, decide to make Bible study the foundation and set aside thirty minutes first, then use the remainder in whatever activity your conditions and opportunities indicate.

CHOOSE FROM THESE.

One auxiliary believes the women should be better informed about the departments of our mission work, and has assigned to each circle one of the "Causes" for study for the year. At the end of the year, each circle thoroughly understands the subject it has studied and takes a new one. In four years, this auxiliary will be well informed as to the work of the

Church. Of course, this does not supplant the regular auxiliary monthly meeting, where, during the year, *all* the Causes are presented.

"We have a visiting committee of two, appointed new each meeting, to visit strangers and the sick, cheering the latter with flowers and fruit. One day was spent sewing on garments for the Children's Free Clinic. Every member brings her 'favorite dish,' and at noon a sumptuous lunch is enjoyed around the board, when plans are discussed for the betterment of our circle work. We have readily responded to all calls for special contributions, including a pantry shower for our pastor, clothing for boxes for nurseries and orphanages."

"We have made one hundred and twenty-five visits, sent flowers to sick and bereaved, baskets at Thanksgiving and Christmas to worthy families. A magazine subscription to the girls at Talladega Orphans' Home, and clothing and fruit to the 'Old Ladies' Home,' in our city. We also made many beautiful articles for the Auxiliary Bazaar at Christmas, as well as contributing liberally through this channel to the Orphans' Home."

"All of our four women's circles, are sewing for the Crippled Children's Hospital. The pastor looked in on the 'homey' meeting of one circle, and, while busy as they could be with sewing, they were evidently having a social good time as they plied their needles."

"We make quilts which are sold and money given to Home Missions. While we are sewing we have articles on Home Missions read to us."

"We, together with another circle, are clothing a little girl at Thornwell Orphanage."

"We are just finishing the study of the Home Mission study book, and will take up the Foreign book next month."

"Our gifts are all free-will offerings. We have two circles and united in giving a reception to our pastor when he came to us. Later, we gave the parsonage a pound party, and in the fall, a reception to our pastor's wife. Our other activities of Circle No. 1 are—have Prayer Band, Committee at church door to welcome strangers, Flower Committee to send flowers to sick. Made three woolen quilts, which with two pair blankets and a barrel of clothing, went to Nacoochee Mountain School. We support a French orphan, and clothe a boy of ten at Thornwell Orphanage. Circle No. 2—Prayer Band, Committee to call on sick and strangers. They add to their contingent fund by making aprons. This apron cloth is bought by a committee of two ladies, the aprons cut out and brought to circle meeting, and each member takes one or more home to make and sell at a stipulated price. Apron or money is turned in at next meeting. They sent donation to Armenian fund, a box to Nacoochee, and have undertaken to clothe a girl at Thornwell Orphanage."

Two circles alternate in going out to Government T. B. Hospital at our old Army Camp. We go every Thursday afternoon, carry fruit, tokens of friendship and cheer to the one ward which is especially 'our ward.' We are responsible for that ward, and each woman has one or more boys in this ward to whom she writes, sends trifles and shows every attention possible.

"Another circle is custodian of the Church kitchen and dining room furni-

ture, counting articles and replacing things lost or broken, etc.

"The teen-age circle makes some undergarments for a local orphans' home, and collected articles for a barrel to be sent to a mountain school. Another circle has organized Young People's Societies and expects shortly to open Sunday school work in mill villages near us. That circle keeps watch on the missionary needs of our town.

"Another circle has tried to stimulate interest in Korea, and sent a box of trifles (pencils, thimbles, etc.) to a missionary in Korea who requested them.

"Our goal was \$1,200.00, but we have gone way beyond it."

"As a circle, we open our meetings with a Bible study lesson, then pass to the study of some foreign country. Cuba was our last subject.

"In our Home field, the furnishing of a room in the Infirmary at Hampton-Sidney was presented, and an offering taken for it. Our meeting closed in our usual way with our circle prayer in unison:

"Our Father, help us to be
Earnest in our work
Loyal to our cause
Fearless in our faith,
Forgive our sins and accept our service
for Christ's sake."

"Then came our social half hour. Fresh chocolates and basket of fruit that looked to be direct from Cuba slipped in somehow, and conversation waxed lively. Our three hostesses (mother and two daughters) were placed in center of our little circle. We joined hands and the chairman pronounced this blessing:

"Thank you, dear sisters,
For letting us come,
And now we will bless you
Before we go home.
May God's loving care
Be around you at night
And make your days happy
And peaceful and bright."

"Then all said 'Good-night! good-night,' and several busy housewives and mothers went home refreshed and happy, while three old ladies of the Ballantine home, including the chairman, felt younger by a score of years than they did two hours before, for we had all experienced a spiritual, mental and social uplift and had \$7.40 in our treasury from the ten present!"

"Our Business Woman's Circle is progressing wonderfully. It has twenty-four members, meets monthly, has a hot supper and then gives a missionary program. A number of its members are tithing, and have a voluntary offering each meeting. Before Christmas they gave valuable assistance to our welfare nurse, filling a dozen stockings for poor families. They have pledged \$75.00 toward missionary work, besides additional local pledges."

"The Winsborough Circle of our auxiliary has quilted a quilt and packed a box of clothing for the orphanage at Itasca, Texas. They also conducted a Christmas sale, from which more than \$30.00 was cleared for the educational fund of our State.

"We have been at work only a short time."

"We read and discuss mission books while we sew. Some of our hand work is to be sold and this money is to form a nucleus in each circle for buying material to work on in the future. Other hand work is done for institutions.

"Our circle is making rag rugs, have orders as fast as they can make rugs, and all so enthusiastic and happy!"

"Our circle is trying to stimulate reading of missionary books. Each member brought to the meeting her one best missionary book, and we all exchanged and took some one else's book home to read, and return next meeting. Interest soon grew so that exchanges could not wait four weeks, but were made at prayer meeting ad interim! Result—at least twelve mis-

sion books read by each of the twelve women of our circle! And 'Mary Slessor of Calabar' led all the rest in interest!"

"We decided in our circle to study Stewardship this year for thirty minutes each meeting. Our chairman was our teacher, and though we used only the thirty minutes assigned to study, we learned so many wonderful things about our possessions that we become a 'tithing ten' this year, though not of course in the same circle. We hope to spread the interest into our new circles this coming year."

"Our circle has held Sunday afternoon meetings at the jail, a group of several going with our assistant pastor each week.

"We also gave a party to the inmates of the county home, which we expect to repeat twice each year."

Our circles have done the following this year:

1. Supervise and conduct two mission Sunday schools.

2. Co-operate with colored pastor in any work for the uplift of the Negro in our city; will also send delegate to the Tuscaloosa Conference next summer.

3. Aid White Detention Home, and help in any possible way unfortunate girls.

4. Visit hospitals and jails.

5. Support a native helper for our foreign missionary in China.

6. Visit almshouse; hold prayer service with inmates.

7. Sew for poor of city.

8. Do orphanage work.

9. One circle has Ministerial Relief as its special, and helps an aged minister at Christmas, also sent box to some orphans of ministers.

10. Look after college girls in city, also business college girls. This is more in a social way. Early in the fall a reception was given to these girls, also the public school teachers.

THE WOMAN'S AUXILIARY.

257-259 Field Bldg., St. Louis, Mo.

BIBLE STUDIES FOR THIS YEAR.

1. "WORK"

Twelve Bible Studies. Price 5c.
(Especially recommended for Business Women's Circles.)

Subjects—Work in the Home—Work in Industries—Work Toward Light—Pioneers—Workers Together—Leaders for Workers—Every Man a Worker—The Child Worker—Mountain Climbing—Humble Workers—Working for the Prize of Wealth—Working as Brothers.
2. "RECONSTRUCTION"

Twelve Bible Studies. Price 5c.
(1-6) Old Testament Stories of Reconstruction.

Subjects—(7-9) Jesus Christ the Worker.
(10-12) God's Fellow-Workers.
3. "PRAYER"

Six Bible Studies. Price 5c.
The Necessity for Prayer—Conditions of Prayer (1)

Subjects—Conditions of Prayer (2)—Power of Prayer—Alone With God—Intercessory Prayer.

Order from the Woman's Auxiliary, 257-259 Field Building, St. Louis, Mo.

OUR INDUSTRIAL SCHOOL FOR COLORED GIRLS.

"No race rises higher than its womanhood."

"Christian education is essential to the moral development of a people."

BECAUSE of their belief in the truth of the above statements, the women of the Southern Presbyterian Church have for four years been working to establish an Industrial School for Colored Girls. Many perplexing problems delayed the progress of the work, but we rejoice that at last the way has opened to go forward in this important task.

The General Education Board of New York has granted an appropriation of \$20,000 for the school on condition that the Church raise \$40,000 and erect a \$60,000 building. The offerings for this cause from the Woman's Auxiliaries during Home Mission week amounted to \$10,000.

The Assembly's Home Mission Committee, after careful deliberation and consultation with leaders of both races, have decided to locate the school at Tuscaloosa, Ala., on the property owned there by our Church upon which Stillman Institute is located. This will give to the Southern Presbyterian Church a worth while educational plant for the development of Christian leadership in the colored race. This committee will appoint a Board of Trustees composed of both men and women, some of whom will be residents of Tuscaloosa, and thus able to be in close personal touch with the school.

Now, dear friends in the auxiliaries, while we have our long desired school in sight, there is much to be done and done quickly. We want to have this school ready for occupancy this fall. So we must get the re-

maining \$30,000 together quickly. We must all help. Why not give a gift as a memorial to that dear "mammy" of your childhood? Could anything gladden her heart more than to know that her granddaughter had a chance to receive a Christian education?

That sainted grandmother of yours who so patiently taught her slaves to read the Bible could very appropriately be remembered by a gift to this institution, which will send out Christian home-makers, teachers, leaders for the race for which she worked.

Has the Negro in his lowly way ministered to the comfort and prosperity of your forefathers? Why not give this school a gift in remembrance of such service? If the Church does not give Christian training to the colored girl, who will?

Come! We've made a fine beginning! We've persevered and worked and waited for this school! Now let's make one final arousing effort and get the whole sum needed, so that we will soon have a Christian school for the training of a group of these young colored neighbors of ours. Let us each one set earnestly to work to secure gifts, large and small, for this school.

We will never expend money and work where it will bring in more speedy or worth while returns.

Send all gifts to Mr. A. W. Sharp, Hurt Building, Atlanta, Ga.

THE AUXILIARY CIRCLE PLAN IN RURAL CHURCHES.

A HOME-MADE CIRCLE PLAN FOR A RURAL AUXILIARY.

MRS. E. D. BROWN.

A MODEST Ford car and two buggies stood in the grove in front of old Mossy Glade church, and from the dignified building the strains of "Watchman, Tell Us of the Night," sung by women's voices, came faintly on the brisk March breeze. After a few moments of silence the church doors opened and a little group of seven women came with uncertain, leisurely movements down the wide stone steps.

"A typical meeting of our Ladies' Missionary Society!" said Mary Gay to her sister, Constance, as they climbed into their little two-passenger car and chugged away along the sanded road. "Seven women present—no organist, no secretary, no minutes. A really good, well-prepared program and so few here to take part in it."

"Well, I thought it was a good meeting, after all," responded the loyal Constance. "Mrs. Elder is a fine president, but I know it is discouraging to her that so few of the members can attend. Do you suppose there is anything we can do to improve things? How about the Auxiliary-Circle Plan that Mrs. Elder suggested at our February meeting? She said it had proved very successful in city churches."

"Well, you know there were only five women at the meeting on the day she presented it, and everybody except Mrs. Elder seemed to think it would not work in the country. Mary, what is the difference between town and country anyhow? Why is it that plans that suit town churches don't suit the country? Let's ask Mrs. Elder about that Auxiliary-Circle Plan. Maybe it's just what we need."

The little car was turned right around in the road and these young women broke in upon Mrs. Elder's after-missionary-meeting rest with the question. "What is the difference between town folks and country folks?"

"I think there is just one difference—that country people live farther apart than town people do. Really, every apparent difference between city dwellers and farm dwellers can be traced right back to that one cause," replied the tired little president of the Ladies' Missionary Society. "Then, Mrs. Elder, if that's true, why can't we take this wonderful Auxiliary-Circle Plan apart and spread it out and scatter it around to make it reach our women who live so far apart out here in the Mossy Glade congregation?"

"We can, we surely can, my dears, if you and the other members of our society will

only think so. We can make a home-made plan that will suit our particular church."

Then those three women sat down and made their own plan, and this is how they did it:

First they took the "Suggestive Constitution" and that little leaflet called "Suggestions As to How to Organize the Auxiliary-Circle Plan," and on looking over these carefully they were surprised to find how few changes must be made. Only six sections of the Constitution were altered.

The first thing to do was to divide the Auxiliary into circles by neighborhoods. They decided that each member of a circle should be within easy walking distance of the other members of her circle, and Mrs. Elder remarked as she wrote down this part of the new plan, "This shows both how and why we are DIFFERENT in the country."

"But what can we do with Mrs. Pharr, Mrs. Allalone, Mrs. Longway and Mrs. Hub Deep? Not one of them has a neighbor nearer than a mile away," said Constance in despairing tones.

"The Home Circle will be the very thing for them, and you are the very person for chairman of that circle. You can give them pledge cards and envelopes when you next see them at church, and you can mail literature to them every month. You could also get in your car and go to see them occasionally." Mrs. Elder was busily jotting down names as she talked. "And we will also have the shut-ins and non-residents on our Home Circle list, so perhaps it will be better to have two Home Circles with a chairman for each."

"Instead of an Auxiliary Day let's have an Auxiliary Week," suggested Mary, "and have the circles to meet on different days of that week. By this means we can sometimes visit other circle meetings."

"And I'm sure," added Mrs. Elder, "that our women, and our good men, too, will try to plan their work so that, if possible, Auxiliary Week may be a comparatively free time. Now for our whole Auxiliary meetings! We must have at least four in a year."

"Our Christmas Missionary Day' for one," exclaimed the sisters together.

"Yes indeed, our all-day meeting within the Christmas holidays is one time when we are sure of a large attendance. I think the social and inspirational program is an attraction to a good many of us, but I'm sure that not a man or woman, boy or girl, in our church would willingly miss

the DINNER. Suppose we add a business feature and elect our officers then, letting their term of service begin with the church year on April first. Then in the spring, when the women of all the circles have finished reading the Foreign Mission Study Book for the year, we can hold another all-day meeting and review the book. Late March or early April would be a suitable time."

"And do let us have another Mission Study Day in August," urged Constance. "All of us have more leisure then. The meeting could be held on our lawn under the big trees, and we could invite the women of Breezy Hill church to meet with us. Then we can have a fourth meeting for the entire Auxiliary on one afternoon in the Week of Prayer for Home Missions in November."

When at last the plans were all written out, Mrs. Elder said, "Well, we've taken a good many tucks in the Constitution and added a few frills, and now we are ready to try our home-made Circle Plan on our women."

The Mossy Glade Auxiliary has not yet given its new garment enough wear to be sure of its lasting qualities, but the "trying on" seems to show that the fit is correct. However, it is not at all likely that other auxiliaries could use the pattern without alteration.

If you who read this belong to a rural church whose women's organization is needing a new dress, let me suggest that you study the "Suggestive Constitution" and then make for your own particular Auxiliary a home-made Circle Plan.

A courageous and wide-awake society writes as follows:

"We have nine women on our church roll, and all of us were members of the Missionary Society.

We heard so much about the Auxiliary-Circle Plan at the Presbyterian that we de-

cided we were quite out of fashion in continuing as a Missionary Society, yet how can a membership of nine be divided into circles? Ingenuity, however, solved the problem.

We had just enough members to make every woman an officer, so we decided to constitute ourselves an Auxiliary on the Circle Plan.

On the first week of the month we all meet at the church, and transact all the necessary business of the woman's department of the church, which is not a small part, I assure you, since we carry out all the missionary and aid work under the former plan.

The second week this same group meets at the church as a 'circle' with its chairman, who is not the president of the Auxiliary. There we carry on the various activities suggested for the circles, having a Mission Study Class in November and January, a Bible Study Class part of the time, and devote part of the time to sewing.

The third week we meet at the church as an Auxiliary. To this meeting we try to bring invited guests, and our attendance often runs to twenty or twenty-five. Here we have a program taken from the Year Book of Programs, and conduct a regular missionary meeting.

The fourth week we have done various things. Sometimes an all-day meeting for quilting; sometimes a half-day meeting for cleaning up the church building, yard and planting flowers; other times making garments for some of the poor in the community.

We have our regular budget, collect our dues monthly, and have all the 'frills and furbelows' of any city Auxiliary! So, let no one think their number is too small to have the benefit of this plan."

This may be had in leaflet form from the Woman's Auxiliary, 257-259 Field Building, St. Louis, Mo. (2 cents each.)

THE WOMAN'S SUMMER SCHOOL OF MISSIONS

MONTREAT, N. C., JULY 11-18, 1920

Fine Programs Study Classes Addresses Pageant
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St. Louis, Mo.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis.

BIBLE STUDY FOR CIRCLES.

Outline Studies in the Book of Acts.—(25c.) Grace Saxe. Very helpful. Very simple. Has helped many. Order this from the Presbyterian of the South, Richmond, Va.

Mining Precious Treasure from the Word of God.—(15c.) Mary Bierce Hill. Giving suggestions as to how to study the Bible by books or by chapters. Also helping the student to "mine" for herself.

The Blue Book.—(10c.) A method for the daily study of the Scriptures, adapted for use in men's classes, or in women's circles, or for young people. Plain, practical, pointed. Rev. O. C. Chapin, editor.

Bird's-Eye Bible Study.—(35c.) Alexander Patterson. Thirty-nine lessons simply and attractively presented, and often made clearer by the use of simple charts that tell much at a glance.

NOTICE: Order these last three from the Bible Colportage Association; 826 North La Salle Street, Chicago, enclosing price.

LEAFLETS.

Ma-Li, the Daughter of Ito.—(8c.) A missionary entertainment, setting forth the difficulties of our medical missionaries in China. Very effective; requires about thirty minutes, five girls and two boys, though more can be added.

A Miracle in China.—(2c.) Mrs. W. E. Hoy. A thrilling account of devil-possession in China, which proves that the day of miracles is not over. Excellent to pass around among your circles.

The Saving of Taiko.—(5c.) Gertrude C. Lyon. The story of answered prayer experienced by a missionary in Japan.

Hospital Experience.—(1c.) Mrs. C. C. Bost. A half dozen flash-lights turned on a hospital in Korea, and you see things just as they happen there every day, just as your missionaries see them all the time.

The Story of Hayashi.—(2c.) Gertrude C. Lyon. A wonderful story of how Hayashi worked, and walked, and suffered, and froze, and prayed—to get into a Bible school, and she did.

Are These Enough?

The Personal Touch.

A Little Pagan.—(10c. for the three.) Three Home Mission leaflets of pith, point, principle, and a heart-reaching lesson as to our duty to our fellowmen, who live near our doors.

Some Strokes of Ink to Make You Think.—(1c.) Also Home Mission in their message. Get this and cut it up into the sections into which it is divided, and scatter the separate facts broadcast.

I Am a Debtor.—(5c.) Mrs. O. G. Herbrecht. A stirring story of a great man who almost missed being great because Americans forgot that we are debtors to all men.

Lutic's Triumph.—(5c.) A thank-offering story. How one sister of the Missionary Society lovingly triumphed over the other sister of the world, and brought her over to the other side. This could be easily acted out by your high school girls.

A Thank-Offering Service.—(10c.) Mrs. Edward F. Evemeyer. Designed to furnish intelligent motives for service. Can be acted by women, girls, Sunday-school classes. Eight characters—Gratitude, Obedience, Self-Denial, Love and others.

Hand Work in the Mission Band.—(2c.) Mrs. George W. Butz. Simple suggestions with large possibilities for your little ones. Helping to create interest, arouse imagination, stimulate sociability.

Somebody Else.—(3c.) Mrs. O. G. Herbrecht. Just the same old human excuse, "You get somebody else." Scatter this through your Auxiliary, and it may change the point of view so that this excuse may be changed into a crying-out for real service of the inconvenient type.

NOTICE: Order all these leaflets from the Woman's Auxiliary, Field Building, St. Louis, Mo. Not from Miss Campbell.

A Personal Word.—To all Secretaries of Literature. Two very important things for you to remember: (1) Get your "Duties" from the Woman's Auxiliary (address above). Enclose stamp. (2) Write to all the executive committees given on the first page of this SURVEY and ask for their list of publications. And enclose stamp again; it helps.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
122 SOUTH FOURTH AVENUE,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS,
LOUISVILLE, KY.

MEMORIAL SCHOLARSHIPS IN THE STUDENT LOAN FUND.

Name of Scholarship.	Donor.	Amt. Paid.
1. "The William & Margaret H. Adger".....	Messrs. John A. and W. A. Law, Adger and Ravenel.....	\$ 400.00
2. "The Edward Porter Alexander".....	Mrs. Mary L. Alexander.....	400.00
3. "The James Allan".....	Mrs. Amey S. Allan.....	400.00
4. "The James Allan".....	Miss Amey N. Allan.....	400.00
5. "The Francis Anderson Allen".....	Mr. and Mrs. Frank E. Allen....	400.00
6. "The Mrs. J. G. Anderson".....	Miss M. E. Robertson.....	400.00
7. To be named.....	Athens, Ga., First church.....	400.00
8. "The Axson".....	Pastor's Aid Society, Independent Pres. church, Savannah, Ga....	400.00
9. "The Eva Dulaney Bachman".....	Ladies' H. M. Society, First Pres. church, Chattanooga, Tenn....	300.00
10. "The Thomas B. Bailey".....	Mrs. Jessie Bailey.....	400.00
11. "The Daylight Barr".....	Mr. L. L. Barr.....	400.00
12. To be named.....	Mr. J. H. Beall.....	200.00
13. To be named.....	Mr. W. D. Beatie.....	100.00
14. "The Billington".....	Mr. Robert Billington.....	400.00
15. "The S. F. Blacknall".....	Orange Presbyterial.....	434.25
16. "The Mr. & Mrs. William Bloomfield".....	Mr. W. B. Bloomfield.....	400.00
17. "The Marion Alexander Boggs".....	Rev. Wm. E. Boggs, D. D.....	400.00
18. "The Marion Boggs".....	Marion Circle, Second church, Memphis, Tenn.....	400.00
19. To be named.....	Boys' Senior Class, Plains, La....	100.00
20. "The Reedy Buford".....	Woman's Miss. Society, Franklin, Tenn.	206.00
21. "The Busy Hands' Circle".....	Memphis, Tenn., Second church..	400.00
22. "The Clark".....	Mrs. W. T. Clark.....	400.00
23. "The Robert M. Clayton".....	Woman's Miss. Society, Central church, Atlanta, Ga.....	313.00
24. "The Roswell Craig".....	Mrs. Maggie A. Craig.....	400.00
25. "The Roswell Craig".....	Oakland Ave. church, Rock Hill, S. C.....	400.00
26. "The Margaret Robertson Cubbedge".....	Miss Margaret E. Robertson.....	400.00
27. "The D. H. Cummins, Jos. and Geo. Holmes".....	Mrs. Ella S. Cummins.....	400.00
28. "The Verlin Dial".....	Huntington, W. Va., First Bible School.....	150.88
29. "The Mary Frances Durand".....	Woman's Miss. Society, Westmin- ster church, Atlanta, Ga.....	400.00
30. "The Early".....	Mrs. W. C. Early.....	100.00
31. "The Eugene Meek Ellison".....	Dallas, Oak Cliff Girls' Aux.....	400.00
32. "The M. T. Emanuel".....	Mrs. A. E. Emanuel.....	400.00
33. "The William G. Eversole".....	Bellevue, Mo., church.....	400.00
34. "The Miriam Farwell".....	Mr. and Mrs. F. H. Farwell.....	300.00
35. "The First Presbyterian Church of Asheville, N. C.".....	First church, Asheville, N. C....	210.00
36. "The First Presbyterian Church of Co- lumbia, S. C.".....	Messrs. W. E. Bryan, W. A. Clark, W. K. Duffie, P. C. Lorick and L. T. Wilds.....	524.62
37. "The Anna Maria Forsyth".....	Rev. J. F. Forsyth.....	200.00
38. "The Frierson".....	Anderson, S. C., First church, men.....	100.50
39. "The John and Mary Glassell.....	Mr. R. T. Glassell.....	1,000.00
40. "The Mary Glassell".....	Mr. John Glassell.....	400.00

41. "The Eva Good".....	Mr. C. C. Good.....	300.00
42. "The Goodbar".....	Mr. J. M. Goodbar.....	400.00
43. "The Abbot B. Gresham".....	Mr. Thomas B. Gresham.....	400.00
44. "The Harry Hart".....	Miss Minnie S. Stone.....	400.00
45. "The Rev. T. M. Hawes".....	Mission Study Class of Louisville, Ky., Highland church.....	112.55
46. To be named.....	Hickory, N. C., Woman's Aux...	100.00
47. "The Moses D. Hoge".....	Unknown friend in Second church, Richmond, Va.....	400.00
48. "The Working Band".....	First church, Jacksonville, Fla..	400.00
49. "The Homa".....	Hugo, Okla., Woman's Aux....	100.00
50. "The May Huston".....	Mrs. Chas. L. Huston.....	400.00
51. To be named.....	Laurinburg, N. C., S. S. League..	100.00
52. "The Sarah Alexander Lawton".....	Mrs. Nora L. Cunningham.....	400.00
53. "The Ella Davidson Little".....	E. C. D. Miss. Soc., First Pres. church, York, S. C.....	100.00
54. "The Elizabeth Rowntree McAtee"....	Mrs. Tyler McAtee.....	500.00
55. "The Mrs. Lucy Kimbrough McKen- zie"	Miss Aline McKenzie.....	100.00
56. "The Kenneth and Eliza McKinnon"....	Mrs. T. J. Luckie.....	400.00
57. "The Macrae".....	Mr. G. W. Macrae.....	400.00
58. "The Herbert Bradley Martin".....	Warren, Ark., Woman's Aux....	164.00
59. "The Carrington Mason, Jr.".....	Mr. Carrington Mason.....	400.00
60. "The Edmund Waller and Elizabeth Ann Melvin".....	Rev. M. E. Melvin, D. D.....	200.00
61. To be named.....	Memphis, Tenn., First, Men's Bible Class.....	100.00
62. "The Merritt Memorial".....	W. M. S., First church, Clarks- ville, Tenn.....	100.00
63. "The Dr. T. L. Mills, Sr.".....	Mrs. J. W. Fields.....	400.00
64. "The Dr. Robert W. Mitchell".....	400.00
65. "The James F. Montgomery".....	Mrs. J. F. Montgomery.....	400.00
66. "The Elizabeth Guild Moore".....	Mr. Henry Moore.....	500.00
67. "The Lattimore Morrel".....	Milford, Tex., church & S. S.....	600.00
68. "New Orleans Napoleon Ave. S. S."..	New Orleans, Napoleon Ave. S. S. & L. A. & M. S.....	25.00
69. "The Jennie Corbin Nimmons".....	Newnan, Ga., church.....	163.25
70. "The Lieut. Robert Walker Nolte and Dorothea Nolte".....	New Orleans, Prytania St. church	400.00
71. "North Carolina Young People's Aux- iliary, No. 1".....	North Carolina Y. P. Societies..	400.00
72. "North Carolina Young People's Aux- iliary, No. 2".....	North Carolina Y. P. Societies..	400.00
73. "North Carolina Young People's Aux- iliary, No. 3".....	North Carolina Y. P. Societies..	22.00
74. "Ouachita Presbytery".....	Ouachita Presbytery.....	791.38
75. "The Palmyra Presbyterial".....	Palmyra Presbyterial.....	100.00
76. "The William P. and Susan R. Par- ker"	Mr. C. S. Parker, Mrs. Mary P. Davis and Mrs. Emma Higgins	1,700.00
77. "The James Pleasants".....	Ladies' Benevolent Society, Sec- ond church, Richmond, Va....	400.00
78. "The David Reid Poole".....	Mrs. Thos. Baxter Gresham.....	400.00
79. "The Potosi Presbyterial".....	Potosi Presbyterial.....	373.00
80. "The Mrs. William E. Price".....	Ladies' Miss. Soc., West End church, Roanoke, Va.....	37.50
81. "The D. C. Rankin".....	Woman's Auxiliary, Winston-Sa- lem, N. C., First church.....	500.00
82. "The Rebecca".....	Mr. R. E. Boggs.....	50.00
83. "The Grant Rector".....	Winston-Salem, N. C., First Sun- day school.....	500.00
84. "The Reedy River Pres. Church".....	Mr. W. M. Stenhouse.....	100.00
85. "The Richard Reynolds".....	Miss Mamie Moody.....	35.00
86. "The James Barkley Rosser".....	Mr. Harwood Rosser.....	400.00
87. "The Lieut. Chas. B. Sands".....	Richmond, Va., First S. S.....	531.00

88. "The J. W. Scott".....	Greensboro, N. C., First Woman's Aux.	400.00
89. To be named.....	From two friends, Virginia.....	500.00
90. "The Ida Withers Sloan".....	Mrs. George H. Currie.....	200.00
91. "The Mrs. J. Henry Smith".....	Woman's Aux., First church, Greensboro, N. C.	400.00
92. "The Samuel M. Smith".....	Columbia, S. C., First Ladies' Soc.	400.00
93. "The John R. & Selina S. Sommerville"	Miss Selina B. Sommerville.....	400.00
94. To be named.....	Statesville, N. C., First Covenanters	400.87
95. "The David T. Stuart, M. D.".....	"A friend".....	400.00
96. "The Dr. and Mrs. D. F. Summey".....	Miss Ella Summey.....	100.00
97. "The Capt. Bryan Tomlinson".....	Birmingham, Ala., South Highland Woman's Soc.	100.00
92. "The Alexander B. Towers".....	Anderson, S. C., First, Ladies' ..	400.00
93. To be named.....	Mr. J. N. Turner.....	200.00
94. "The Tuscumbia, Ala., Church".....	Tuscumbia, Ala., Church & S. S.	400.00
95. "The G. W. Warren".....	Mrs. G. W. Warren.....	400.00
96. "The Sarah Weatherly".....	Woman's Union, Moore Memorial church, Nashville, Tenn.	400.00
97. "The Jennie M. Whipple".....	Ladies' Benev. Soc., New Providence church, Va.	100.00
98. "The John C. Whitner".....	Atlanta, Ga., Central church, L. H. M. Soc.	400.00
99. "The Richard Whitner".....	Atlanta, Ga., First church.....	1,394.00
100. "The Isaac and Eliza Williams".....	Mrs. E. G. McCabe.....	400.00
101. "The Williamsburg, S. C., Pres. Church Soldier Boys' Memorial".....	Woman's Aux., Williamsburg, S. C.	400.00
102. "Wilmington Church of the Covenant".....	Wilmington, N. C., Church of Covenant, Woman's Aux.	100.00
103. "The Lewis Williams Wimbish".....	Mr. and Mrs. W. T. Wimbish... ..	100.00
104. "The Woman's Miss. Society".....	W. M. S., Franklin, Tenn.	400.00
105. "The Woodrow".....	Mrs. F. B. Woodrow.....	400.00
Miscellaneous contributions.....		73,818.02

Total amount March 31, 1920.....\$112,456.82

STUDENT LOAN FUND SPECIAL SCHOLARSHIP.

"The George & Mary Medley"..... Mr. George W. Medley.....\$ 2,250.00

EDUCATION FOR THE MINISTRY SCHOLARSHIPS.

1. "The James P. Garick".....	Mrs. Isabelle H. Garick.....\$	100.00
2. "The James F. Graham".....	Mr. J. F. Graham.....	200.00
3. "The McQueen Smith".....	Mr. McQueen Smith.....	400.00
		<hr/>
		\$ 700.00

PAYMENTS LONG DEFERRED.

THE plan to pension retired preachers suggests a justice too long deferred," say *The Chicago Herald*.

"Preachers' salaries have undoubtedly been increased during the last few years, and for the moment the city preacher in the big church may be favorably placed. But what of his country brother?

THE country preacher continues uncomplainingly to serve," the *Herald* continues.

"He earns less than the members of any other profession and not as much as many artisans. He cannot save. Thrift at his wage is a vice."

"He and his wife and dependent chil-

dren deserve the Church's care. And now that fortune seems bent on turning favorably toward the preacher none will begrudge him the recognition so long deferred."

Scores of similar quotations may be found almost daily in the secular press. Everybody agrees that the Church has been recreant to its duty. While growing in numbers and in wealth it has overlooked the divine command "Forsake not the Levite." They have forgotten that God has ordained that they which preach the Gospel shall live of the Gospel.

The General Assembly of your Church urges that this injustice be removed; that the Endowment Fund of Ministerial Relief be increased, and cordially commends it to our people for their gifts and legacies.

One of the elders offers to give \$200,000 to the Endowment Fund if the whole Church will add \$400,000 by December, 1920. He will turn over to the committee as a safe and profitable investment "The Graham Building," of Jacksonville, Fla., for \$700,000, which by his gift will be reduced to \$500,000. We will immediately begin to receive \$5,000 a month for the old preachers and families when these conditions are met.

You can buy for the Church 1 square inch of rental space for 7 cents; 1 square

foot for \$10; one room for \$2,030; one floor (25 rooms) for \$50,750.

Beautiful Stock Certificates, to be framed and hung on the wall, will be sent, on request, to any who contributes as much as \$10 to this fund.

Send an offering to-day to John Stites, Treasurer, Louisville Trust Co., Louisville, Ky.

Do not wait for others! Others may wait for you!

In order that the Presbyterian Church in the United States may provide adequately for its aged and disabled ministers, and the widows and orphans of deceased ministers, and also that we may secure the gift of \$200,000 from Mr. C. E. Graham. I hereby subscribe to the Endowment Fund of Ministerial Relief the sum of

\$.....the first payment to be made
..... 1920
and subsequent payments as follows:....
.....
Name
Address
Church Date

THE PRESBYTERIAN CHURCH IN THE
UNITED STATES,
Department of Ministerial Relief,
Henry H. Sweets, Sec'y,
410 Urban Building, Louisville, Ky.

DON'T CUT TOO CLOSE!

MILDRED WELCH.

HE HAD fought at Austerlitz, Jena and Marengo, had served under Napoleon in every campaign and followed him into battle with a heart of blind devotion.

Now, sorely wounded, he lay at the field dressing station and watched the surgeon take out his sharp little knives. There were no anaesthetics. With straining muscles and steadfast, determined will he held himself quiet. Slowly, very slowly, the surgeon cut. Nearer, each time a little nearer, the knife came to the veteran's heart. Great drops of blood

stood out on his forehead. Suddenly a smile, wonderful, illuminating, swept over the agonized face. The surgeon bent to catch the whispered words: "Don't cut too close—or you will cut the Emperor."

The other was a soldier, too. Just a young man, he had looked out on life and seen the smiling years spread before his eager gaze. Youth, joy, adventure; love and a fireside warm and dear. Then work, money, power, fame and at last, "that unhopèd serene that men call age."

But he had turned to see One standing

near. A voice sweeter than the waters of Shiloah going so softly, said: "Come, follow me."

He had looked into his face and answered simply: "I follow."

Through a wilderness of forty years he had followed him. The road had been long, weary and rough. It had always led him past the wealthy city churches to remote Home Mission fields and backward country neighborhoods. It had been his task to teach the ignorant, to cheer the sad, to give to the needy, when needy himself. His, to marry the young, to lay saintly hands on little sunny heads of children. His, too, to walk with the dying down to the very edge of the Valley of Shadow and show them how on the other side, the morning shone.

But now the old minister had come to the end of the road. The sting and arrow of an old age and a spent body that must ask the Church for help, pierced his heart.

"I shall be compelled to accept the aid of the Relief Fund," he wrote. "This is the saddest portion God has ever dealt out

to me during my earthly pilgrimage. Without any hesitation, I say, death is inexpressibly preferable. If, therefore, you think proper, you can apply for aid from the Committee of Relief. You can never know with what agony of heart and soul I have written that sentence." This his bitter cup—to be compelled to ask a yearly pittance from the Relief Funds. It must be as small a sum as can possibly be made to hold together the frail body and shining spirit of an old soldier who has served the Church for forty years—or there will not be enough to go around!

Yet once again there comes a voice sweeter than any waters of Shiloah going so softly—but sad, "Ye have done it unto me."

For some time, perhaps you have been thinking of doing something for the old ministers of the Church. Really it is the only decent thing to do, you say, to make at least a small contribution.

*DON'T CUT TOO CLOSE—OR YOU
WILL CUT CHRIST HIMSELF.*

EDITORIAL IN THE COMMERCIAL-APPEAL.

THE city of Great Falls, Montana, has retired on full rations and in full ease and comfort a 25-year-old horse that for seventeen years has helped pull one of the fire trucks for the town. In appreciation of his fidelity, the townspeople had a banquet to "Dewey," during which he was lauded by a considerable list of speakers.

The mayor issued a proclamation in which he declared that in appreciation of the tireless services of "Dewey" he should be provided with "green pastures and running water in the summer time and a warm stall and the food you love when blasts of winter blow and freedom from the bridle and harness forever."

Perhaps "Dewey" may not have appreciated completely all the nice things that were said of him, but somehow or another we feel that in his own way he had some

conception of the meaning of it all, and that his tired body received some thrills thereby. He might not have been able to weigh exactly the ethical value of gratitude, but at least he had the ability to discriminate between kind and harsh treatment.

More than any other domestic animals, have horses and dogs an almost intelligent understanding of and affection for humans. Their loyalty is really inspiring. No man or woman can be utterly depraved who has a kindly feeling and love for a horse or a dog. To treat them with feeling and consideration makes both man and animal the better."

What about the faithful self-denying heroic ministers of your Church who have worn themselves out with unselfish service.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

HIGH LIGHTS FROM THE PUBLICATION COMMITTEE'S REPORT.

R. E. MAGILL.

THE fifty-ninth annual report of the Executive Committee of Publication is submitted to the General Assembly in session at Charlotte, N. C., with grateful acknowledgement to God for manifest evidences of His favor upon our efforts to serve the Church.

SALES SUMMARY.

The demoralization occasioned by the war has been more hurtful during the past year than for any other like period and prices for paper, printing, labor and all other commodities sailed to new altitudes, while it was impossible to make a corresponding advance in our selling prices. Despite the mounting prices and unsettled conditions, a loyal church gave us a generous support, and we made a slight gain in sales over any previous record at both Richmond and Texarkana. Below is our sales summary for the year:

Sale of books at	
Richmond	\$102,165.40
Sale of periodicals at	
Richmond	154,611.87
Total sales at Richmond..	\$256,777.27
Sale of books at	
Texarkana, Ark.-	
Tex.	\$ 58,461.63
Sale of periodicals at	
Texarkana, Ark.-	
Tex.	30,563.00
Total sales at Texarkana..	89,024.63
Total sales for year at both	
houses	\$345,801.93
The gain in sales over last year was	\$60,413.82.

CO-OPERATIVE EFFORT.

Recognizing the unity of the work of our Assembly, we have devoted a liberal share of our time and energy to promoting features of work that do not belong primarily to our department, but they are important in that they are vital parts of the whole program of our Church.

We have participated in an active way in the plans of the Progressive Program, and in addition to furnishing our quota of the expense we printed the following leaflets and charts: 50,000 "Spear Thrusts," 35,000 "Sacrificial Giving," 35,000 "Family Altar," 10,000 "The Christian Home," 15,000 Family Altar Pledge Cards, 10,000 Family Altar Leaflets, 25,000 "The Church's Plan of Finance," and 7,000 large wall charts. We donated about 1,700 copies of the book, "The New Christian," to pastors with the hope that they would organize and conduct classes for the study of stewardship. Some seventy-five classes were apparently conducted.

We furnished and mailed the leaflets to promote the "Family Altar League" at cost of our committee, as the Assembly's Committee on Family Religion did not have funds for so large a campaign. An encouraging increase of members was enrolled in the Family Altar League in February and March. We promoted definite study of the Home and Foreign Mission work of our Church by issuing and circulating two text books: "Christianizing Christendom," by Dr. S. L. Morris, and "Fifty Years in China," by Dr. S. I. Woodbridge. Ten thousand copies of each title were published. We issued 10,000 copies of the Prayer Calendar to the end that the whole Church might unite in special prayer at fixed times for our workers on the firing line. We aided in the support of the Woman's Auxiliary and make grateful acknowledgement to the members of this organization for their help in promoting the circulation of "THE MISSIONARY SURVEY," the official voice of the Assembly, during the special campaign in March, 1920. We contributed for nine months at the rate of \$2,500 per year for the support of a chair of English Bible at the Assembly's Training School as authorized by the Assembly of 1919. This splendid institution, the product of the great heart and mind of the late A. L. Phillips, D. D., the Church's first Superintendent of Sabbath School and Young People's Work, is providing a course of practical training for some of the choicest young people of our Church, and in turn the graduates are

giving back to the Church a service of great fruitfulness as church secretaries, pastors' assistants and teachers and workers in both the home fields and foreign lands.

The Secretary of Publication spent over four months in Turkey, Armenia and Syria in 1919 as a member of the Armenian and Syrian Relief Commission, and made first-hand investigations as to conditions and needs in these devastated areas. Reports were filed which showed that the ancient Christian peoples of Armenia and Syria had suffered atrocities beyond belief or description at the hands of the Turks, and that the fiendish cruelties were instigated by the Germans as a part of their plan for the military conquest of the world. The pitiful needs of the remnants of these Christian nations were laid before our churches and Sunday schools, and the response has been creditable to the hearts and purses of our people. Exact figures are not obtainable, but over \$50,000 has been contributed by our Church for the relief of these distressed nations.

SUNDAY-SCHOOL EXTENSION AND BENEVOLENT WORK.

Reference is made to the report of the Superintendent of Sunday-School and Young People's Work for the details of a year of active and fruitful work in this department. The report shows many new Sunday schools organized, entering new missionary territory and stimulating better methods of organization and improved plans for religious education in both our Sunday schools and Young People's societies. Our Church is beginning to realize its responsibility for the religious nurture of the great throng of young people in the South who are out of the Sunday school and practically religious illiterates, and a most generous response was made to the appeal for Sunday-School Extension funds.

We donated Bibles, Testaments, tracts and libraries in liberal measure, as the potency of the printed page as a messenger of truths has never been so great as to-day. Bibles and Testaments were donated for the perfect recitation of the Shorter and Young Children's Catechisms. We are now importing special reward editions direct from England through arrangements made by the Secretary of Publication when on a trip for Armenian and Syrian relief in 1919.

FINANCIAL SUMMARY OF OUR BENEVOLENT WORK FOR 1918-19.

Received from churches.....	\$45,052.34
Received from Sunday schools...	42,935.80
Received from church societies...	5,668.54
Received from miscellaneous offerings	1,235.66
Total	\$94,892.34

EXPENDITURES FOR EXTENSION WORK.

Salaries and expenses of superintendent and field workers.....	\$29,850.93
Institutes and educational work..	2,294.00
Programs, envelopes, etc., for special collections.....	3,005.37
Expenses of Woman's Auxiliary..	748.00
Expenses of Stewardship Campaign	1,930.00
Printing, express, postage and incidentals	9,012.04
Donation of books, Bibles and literature	32,621.24
Funds returned.....	191.81
Office rent for department.....	800.00

Total expenditures for year..\$78,453.42

Receipts over expenditures...\$16,438.92

CIRCULATION REGAINED.

Owing to the disturbance in business and the prevalence of the influenza epidemic in the year 1918-19, there was a temporary falling off in our circulation, which was estimated as at least 40,000 subscriptions. We are glad to report that this loss in circulation has been more than regained. Nearly all of our periodicals show a creditable gain in their subscription lists, and several of them, notably the Junior Quarterly, Onward and the Earnest Worker, have passed all former records and have reached a new high level in their circulation figures.

The total number of periodicals published for the year was 12,077,925.

LITERATURE—IMPROVED UNIFORM LESSONS. DEPARTMENTAL GRADED LESSONS.

Every progressive Sunday school makes the careful grading of its classes an object of first importance, and adapts its use of lesson literature, as well as its organization, so as to meet the wants of a thoroughly graded school. For years our lesson literature has measured up to this requirement by a thoroughly graded series of lesson helps, adapting itself to the successive grades of the school by means of the Primary Quarterly, Junior Quarterly, the Intermediate Quarterly, Young People's Bible Study, the Lesson Quarterly and the Earnest Worker. Each of these lesson helps carries one and the same Uniform Lesson, but so handled by expert lesson treatment as to fit the needs of every stage of intelligence in a well-graded school. The large majority of our schools finds this adaptation of the Uniform Lesson the most satisfactory system of lesson study, as it unites the whole school in the study of one and the same Scripture passage, and yet grades the school by the use of skilfully adapted lesson helps. As noted above, the circula-

tion of our Uniform Lesson periodicals has steadily advanced and has reached new high levels during the past year.

Side by side with these Uniform Lesson helps we have been furnishing since the year 1915 a series of Departmental Graded Lessons, which are prepared through joint editorial management of the Presbyterian and Reformed group of churches (the Presbyterian Church in the United States of America, Presbyterian Church in the United States, the Canadian Presbyterian Church, the Reformed Church in America and the United Presbyterian Church.). These Departmental Graded Lessons are meeting with increasing acceptance and supply the wants of all of those Sunday schools who prefer to study a separate and distinct Scripture passage in each grade of their schools.

SUNDAY-SCHOOL EXTENSION.

The ranks of our splendid force of Sunday-school missionaries have been greatly depleted at times during the year. The call to other spheres of Christian service is largely responsible for this. It has been possible by strenuous recruiting to make up to a large extent for these losses, and there are prospects for greater gains in the near future. In appraising the statistical table which follows, it should be kept in mind that quite a number of the present field force were added toward the close of the year and that others occupied their fields for only a few months. The following is a summarized statement of facts and results for the year in Sunday-School Extension:

Number of persons engaged, whole and part time.....	53
Number of sermons and addresses...	2,457
Number of old schools visited.....	822
Number of new schools established..	25
Schools reorganized.....	50
Homes visited.....	9,558
Home Departments established.....	31
Cradle Rolls established.....	32
Teacher Training Courses established	27
Adult classes organized.....	40
Teen age classes organized.....	33
Miles traveled.....	71,303
Conversions reported.....	870
Institutes and conferences held.....	136

In recording these results, which emphasize the power of the Sunday school as a witness-bearing and converting-gospel agency, it is appropriate to again call attention to the fertile fields for evangelism which are crowded about the congregational range of practically all of our churches. Automobiles and good roads have brought hundreds of thousands of unevangelized and untaught people within easy reach of our churches.

Insistent emphasis on the outpost mission Sunday school is necessarily an important part of the Sunday-school Extension policy

of the Church. The outpost Sunday-school mission is the clearest open door before the modern church for lay service. In order that this challenging field of service may be more effectively occupied, and with a view to securing closer supervision and promotion of efficiency and increase in both Sunday-school and Young People's Work, a forward step in policy has been initiated during the year. This policy has in view the placing of superintendents of Sunday-School and Young People's Work in individual Synods and groups of Presbyteries. The co-operation of some Synods and Presbyteries has already been accorded in the carrying out of this plan.

SUNDAY-SCHOOL IMPROVEMENT.

Greater effectiveness in the work of religious education is imperatively demanded by the conditions which confront the Church to-day. The promotion of better organization, equipment and methods has always been the consistent aim of the Publication Committee. These ends have been sought by means of Standards, Teacher Training Courses, Schools of Methods, Institutes and Conferences, as well as by a voluminous correspondence and personal visitation when possible and by wide circularization and distribution of efficiency literature. More intensive work will become possible as rapidly as the new plan for Synodical and Presbyterial superintendents can be put into effect.

STANDARD OF EFFICIENCY.

The Sunday-School Standard of Efficiency has been before the Church in wall-chart form with explanatory leaflet for more than three years. It was slightly revised last year and new copies were sent to all Sunday schools. This Efficiency Standard has stimulated many schools to better work through the holding up of higher ideals and guidance into better and more practical methods. Forty-three schools have received the award of the Gold Seal for meeting all of the Standard's requirements up to the end of the year. Many of our schools have not yet become aware of the power of this charted ideal of organization and methods to incite their workers to more consecrated and effective service. No Sunday school can afford to put aside so valuable an incentive and stimulus to improvement. We commend the faithful consideration of this Standard to all who are responsible for leadership in the teaching service of the Church.

THE SUNDAY-SCHOOL TRAINING FOR SERVICE.

The secondary organized class as a medium for character development and expressional religious activity has been featured in conferences and institutes and through

periodicals and leaflet literature. Here and there a larger group of young people, which includes the organized classes of Sunday school as constituent units and which takes the form of the Young People's Department of the Church, is doing interesting and promising work. Figures regarding the organization of adult and secondary classes follow:

	1918.	1919.	1920.
Adult organized classes...	423	446	486
Membership	2,289	2,767	3,576
Secondary organized classes	160	209	305
Membership	1,207	1,640	2,618

All organized classes are given charter recognition on being reported and entered on our records, and helpful literature on organization, methods and activities is furnished free of cost. Special attention is also given in correspondence and in personal consultation to particular problems and needs.

It is very desirable that organized classes should be reported to the Sunday-School Department at Richmond headquarters in order that helpful service may be given and for the completion of our records. Registration cards are furnished on request. We have good reason to believe that our records of organized classes are very incomplete because of failure to report through seasonal Sunday-school blanks to the spring meetings of Presbyteries.

YOUNG PEOPLE'S WORK.

The summary of results in Young People's Work for the past year indicates substantial progress, but no remarkable advance. In promoting organizations for the religious training of the young people of the Church, the policy of the Publication Committee has been to put chief emphasis

on the two agencies which have the endorsement of the General Assembly and the approval of long experience, namely, the organized class or department of the Sunday school (secondary division, ages twelve to twenty-three), and the Christian Endeavor Societies, Senior, Intermediate and Junior. Other general forms of organization are recognized and given every assistance when decided preference is shown for them.

Happy and fruitful co-operation between the Department of Young People's Work and the Young People's policy of the Woman's Auxiliary has been definitely and satisfactorily established during the past year. Such co-operation has been manifest in conferences and in the effecting of successful local and district organizations in different parts of the Church.

CHRISTIAN ENDEAVOR SOCIETIES.

Christian Endeavor progress during the year is only partially indicated in the statement furnished in this report. Correspondence with many societies discloses a widespread and practical interest in the Presbyterian Christian Endeavor Standard of Efficiency which was adopted by the last General Assembly. This Standard has been sent out in an attractive wall chart form to all Senior and Intermediate societies with a leaflet explaining its various requirements and suggesting the best methods for making it effective. The Standard has been received with enthusiasm by the Christian Endeavorers of our Church, and many societies are working for 100 per cent. rating. This Standard has also been highly commended by all of the National Christian Endeavor officers as an effective means for the promotion of Christian Endeavor success.

A MISSIONARY'S HOPE FOR TOKYO.

EVERY delegate to the World's Sunday School Convention at Tokyo ought to be a missionary. Every delegate *will* be a missionary of some sort, whether realizing this or not,—a missionary either of self or of Christ, of bad news or of Good News. A Christian worker in Japan writes very frankly, says the *The Sunday School Times*: "We are so exceedingly anxious that the delegates shall indeed be the right kind, who will make themselves a blessing instead of a nuisance. A very interesting editorial in a Japanese weekly the other day voiced the same idea. We don't want just every one. We want selected men and women who are ladies and gentlemen as well as workers. Who have really understood that if a man is like his Master he won't complain about little things, like weather and accommodations and some one's else seeming to have a better place than he. I am so anxious that the people who come and who are to be in Japanese homes shall show forth the grace of the Lord Jesus." What a testimony the World's Sunday School Convention will be if its delegates are indeed living epistles of the Gospel, in just such testing details as this missionary keenly sets forth. May there not be a great volume of prayer offered up in the name of the Lord Jesus, by those who stay at home and those who go, that Japan shall witness a great demonstration of this miracle-working of our Saviour in the human lives that bear his name?

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

OUR JUNE TOPIC --- MISSION SCHOOLS

HOME MISSION HEROISM.

WE submit the following quotations from letters and annual report, as telling, mostly between the lines, something of what our workers are undergoing. Surely our Mission School teachers deserve the thanks of the entire Church for the splendid work they are doing, in the face of such difficulties and hardships.

"This work is grinding, and the climate the most villainous in America. Teachers break under the strain continually. I have one down with pneumonia now, two others on the point of breaking."

"We are having a sad time. Miss McLaurin has broken in health and is under the care of a specialist in Lexington. Miss Wester with her. Mrs. Tadlock is completely broken down. I am taking her to Lexington to-night. I do not believe the foreign fields kill any more workers than the home fields."

"Report of Mountaincrest Presbyterian School, September 8 to March 23, 1920:

RECEIPTS.

From Arkansas Synodical.....	\$ 736.00
From board and tuition.....	807.36
From miscellaneous offerings..	75.64
Total	\$1,619.00

EXPENDITURES.

Groceries and feed	\$ 961.97
Salaries (two people).....	530.00
Building material and incidentals	164.25
	\$1,656.82
Amount of deficit	\$37.82

(For a story of good management and real self-denial, in figures, we commend the above.)

"During the influenza I took charge of the emergency hospital and by the grace of God did not take it, but was enabled to serve all of the sick and later with some three Sisters (not nurses) we saw our people restored to health and strength again after the loss of about forty, which was heavy for a small community. I conducted services for some of the dead as no minister was available. We also had an afternoon Sunday school in another camp at the foot of the mountain. We had a siege of smallpox, measles, whooping cough, and then the 'flu,' which hindered us very much. I do not have any associate worker, but live alone and keep house in self-defense. I have been serving since my Training School experience, eight years continuously in the mountains and love it very much."

"Mrs. Smith again served as matron and taught her 15 music pupils, and sometimes cooks dinner for the 13, who sit down to our table. With Mrs. Smith's help the girls prepare the meals for breakfast and supper and do other domestic work in the house, while the boys do outside work; each boarding pupil is asked to do about two hours work every day, not interfering with their studies. This enables us to board them for \$10 a month."

"We have not been visited by an ordained minister in about four years. We realize this is a great drawback to the work; others reap the harvest while we sow the seed. It is twenty-two miles from

the railroad over the worst of roads. When God works no man can hinder. Our work is growing slowly, but surely."

"The building is dilapidated. We need a new dormitory, school building and house of worship. Those who attend church have to sit in the desk seats of the little ones, and that to large bodied mountaineers is some suffering. But withal we have the brightest lot of children, three of whom have been received into the church during the year and as a rule they know more Scripture than the children in any other place where I have been."

* * *

"An oil stove would save us many precious hours in time, and our time is rather fully occupied, not only in training the children, but in cleaning springs,

ditching, carpentering, cleaning, scrubbing, cooking, canning, mending, visiting, writing, etc., etc. Those who do not like a busy life had best not come to the mountains. And it is truly like camping out for the season to try to get a meal in a hurry with almost no cooking utensils or dishes. A splendid chance to 'rejoice evermore,' and look not upon the outward appearances. 'Anything will do for missionaries.' 'They are used to it.' Yes, we are, but we oft wonder what Jesus thinks, especially of those who think they are his, yet never have denied themselves any convenience or pleasure, in a long life. See James 4:17.

"Who has a sanitary couch in storage which 'Ebenezer' so needs?"

(Name furnished on request.)

Yes, it's a woman.



Three "milkers," two dining room boys and one "Shepherd" at Tex-Mex.

SUNSHINE AND SHADOWS AT NACOOCHEE.

URAMIA McRAE.

THE new year was not yet a week old; the night was a dark one and the coldest of the entire winter; a veritable hurricane was blowing; the fire quickly completed its work. From the top of the big barn and several out-houses, and the roofs of the neighborhood homes, our boys gathered in and were standing in a circle about the smouldering embers of what only a few hours before was our beautiful Boys' Home. As we approached they started up a song and with great spirit sang: "Pack up your troubles in your old kit bag, and smile, smile, smile." Some one remarked that we ought take our hats off to that spirit, *and we did*.

This instance, which occurred in connection with the burning of our Boys' Dormitory on the night of January the 4th, is a sort of picture of almost the whole of the past two years at Nacoochee. A worker remarked that they verily believed that for some wise purpose God was permitting Satan to try us in every conceivable fashion. Three general epidemics of influenza have swept over us and during the time five of our family have been brought so low that the doctors had practically no hope for their recovery. In the face of almost impossible conditions, the complete restoration has been granted in every case; we believe in each case direct, special answer to prayer. For sixteen years Nacoochee has been running and not one single death has occurred in connection with workers or boarding students.

With much to distress and harass, there is far more to encourage and to cause rejoicing. To-day a big, six foot two inch boy, a member of our Seventh Grade, presented me with a check, representing money earned and given toward the new schoolhouse fund. Nacoochee's needs can well be summed up in the two words—"Permanent Buildings," and probably no building is more needed than a new, adequate schoolhouse. On the opening day

of school, in a very forceful manner, this imperative need was brought to our attention by a speaker who is much interested in our work. His enthusiasm was very contagious and within a few seconds the students, anxious to be the first to make a pledge for such a purpose, announced their intention to do their part. Friends joined in voicing this decision and within the short space of three minutes we had a sum in sight that was very encouraging indeed. Again we were reminded of the fact that the unexpected thing happens at the unexpected time at Nacoochee, for this procedure was an unplanned number on our program. Part of this sum has been paid and is drawing interest in the bank—"THE SCHOOLHOUSE FUND."

Another thing that has brought rejoicing to our hearts is the deep interest that is being shown at present in the erection of a home for little girls, especially the orphan or dependent child. Upon his own initiative one friend came to us, offering a substantial sum toward the erection of a permanent home for thirty children of this type. Our first thought was: "How wonderfully evident it is that the Lord is moving the hearts of His people in behalf of the work we are doing in his name at Nacoochee Institute." This department of our work is indeed our foundation, as from the child who comes to us before character is firmly molded, while the material is still plastic, and before wrong habits have fastened an iron grip, we can expect one hundred per cent. better results than from the more mature young person who comes to us for training. Of a truth the Catholic can well say: "Give me a child until he is six years of age and then you may have him."

Even during the most trying period in our recent experience with severe illness, we had a day that filled our hearts with thanksgiving and which will bring rejoicing to the friends who



The last row of shingles go on at noon September 26th, twelve days after the storm.



The "leavings" the day after the storm, September 15, 1919. This was the school building.

are so interested in the work here, I am sure, when they learn of the goodly number of Christian Endeavorers, who, at the close of a day spent in the study of the needs of the world's fields, expressed their general willingness to give their lives to definite Christian service, if the Lord opened up the way for them to do so. We as a faculty, feel that we have reason for believing that at least some from this group will enter the Gospel ministry or go as missionaries to the foreign field. From day to day we are making it a matter of prayer that the young people trained at Nacoochee will go forth with Light gained, and "pass it on" to others who are still in the dark.

We are not counting over to you all of our blessings—they are too many for one telling—but again our hearts have swelled with gratitude. The reports for the Church year, which has just closed, have been made up and we find that the Nacoochee Presbyterian Church has led Athens Presbytery in the largest per capita gift during the year, nearly doubling its assigned quota. The students have shown a beautiful spirit in giving and we are praying that as they leave this school and enter the various churches they

will carry with them the lessons we have tried to teach, and that in giving their service they will give their money also, which is just as much the Lord's due as is their love. Much that has been given at Nacoochee during the past two years has represented real self-denial, but the children have realized as never before the real joy of denial of self for their Lord and "for others." The Holy Spirit has been in our midst on two or three occasions of this kind and in so striking a manner that none could help but be impressed.

We are looking forward with great pleasure to the privilege of having our Presbytery (Athens) meet with us next week. Atlanta Presbyterial has also honored us by accepting our invitation to meet with us.

In reviewing the months just passed we pause and wonder why we ever falter or allow ourselves to feel discouraged for we so readily see how much more sunshine has been granted us than shadow, how far the joys outweigh the sorrows, and we return thanks and press forward, confident that we already view the first tints of the glorious dawning of still brighter days for "O-U-R" Nacoochee.

WHAT BECOMES OF THE CHILDREN WHO ATTEND OUR MISSION SCHOOLS?

(The above question is frequently asked. These extracts from a letter to a former Naeoochee worker, answer it in part.)

I WAS pleased to hear about Roy Am-sler teaching at Dahlongega. You will be interested to have me tell you about many of our former students and the various places they are filling in life.

Ed Clyde finishes Seminary this spring and accepts a splendid pastorate. Irby Terrell is an assistant pastor in Norfolk. Hoyt Miller is a missionary in Africa. Walter Lee Patterson is at the University of Georgia, president of his class. Eunice Simons is teaching. Myra Bulgin married a superintendent of schools and is teaching with him. Muriel Bulgin is teaching. Addie Fain went to college awhile, and is now teaching at Robertstown. Leona Fleming finished college and has been teaching two years. Maude Witt is in Fayetteville, N. C., teaching in the city schools there.

Do you remember Mrs. Winkler's family in the little cottage on the hill? Ethel is working near Birmingham and has charge of the infant department in the Sunday school of the church that she attends.

Quite a few have taken business courses. We have three students at Davidson College for the Presbyterian ministry, Dwight Miller being one of the number. We have two young men in school here now committed to the Presbyterian ministry.

Pauline Little, Mary Langford, Mattie Davidson (at the Mill), Masie Oakes, Amy Hill and others of our girls are in college now. Margaret Pease will finish

this year and expects to go as a missionary to Korea. I also hear that Masie Oakes is considering the foreign field. Mattie Davidson's brother, Robert, who graduated here at the same time she did, has a responsible position in a bank.

Wasn't Gertie Aiken here with you? A letter tells of her teaching for several years. You know Cleo is married and living in Norfolk. Mary Davidson is also married and living in Chicago—and thus I could go on. Have never tried to think of this list before and have done it for your special benefit, knowing how interested you always were in the boys and girls at Naeoochee, and how much you have done for them. I have mentioned from memory the ones I thought you knew. Of course many have married and I trust are making better homes because of their Christian training at Naeoochee.

I have omitted John Alley, who is at Tech High, and one of the honor men in his class. Bessie Smith graduated last year and is teaching, I think, and Gretchen Smith is teaching. Hattie Mae Miller taught for quite a while, then married a superintendent of schools and sometimes helps him yet. Naomi Porterfield married a minister and is a lovely home-maker. Laura Lee Ferguson will finish at the Athens Normal next year. Palmer Ferguson, after making a good record in the war, has been traveling and has recently announced his intention to study for the ministry.

WE ARE here to do good. To exercise a holy influence over those around us, to lead some of them into the new life. It is difficult to see how any one can possess spiritual life in the smallest degree without cherishing this ambition. There is hardly so great a joy on earth, even if there is anything half so precious, as the consciousness that you have helped men to a better life.

—CHARLES BROWN.

MOUNTAINCREST SCHOOL IN THE BOSTON MOUNTAINS.

REV. J. E. JETER.

MORE than four years have passed since we entered the Mountain Mission work in Washburn Presbytery. These years have been full of both sunshine and shadow, of bright hopes and dark despair, yet always more of the former than the latter. There were practically no Sunday schools through the country districts and many children had never attended one. The little schoolhouse down on the creek was closed in by mountains, with scarcely room for playground. On the mountain top the country was level and the atmosphere invigorating. There were some 10 or 12 families living here in a radius of two miles, the mountain itself being about twenty-five miles long with width ranging from a wagon road to two or three miles. There was no school, either day or Sunday. But best of all, there was a vacant house, a very home-like place, with two rooms and a kitchen; and there was a large barn where imagination immediately pictured a contented milch cow and a pony.

"Beautiful Mountain Crest, its name suggests itself to you. When the sun rises in the morning it shows you its splendor and with it there arises a feeling that you are on top of the earth and above its difficulties. It is a place to rest, worship and pray and last, but not least, a place to work, for there are incessant calls coming from all sides for the Gospel. Looking away to the north and east the mountains are broken by a tangle of ravines, out of which emerges the White River sparkling on its long journey to the sea. To the south and east is the wild gorge of the Hurricane, while further on and to the north close to where White River is born, Mulberry gushes forth and flows to the south opening up a small inland empire. Over this many miles of broken expanse my mind constantly wonders, for wrapped in its folds, nestling close to its breast are hundreds of little mountain homes, and in each immortal souls. Some are perched like the eagles nest far up her mountain coves, while

others lie nestled in the valleys. It is for these Mountain Crest came into existence.

"First on the scene, and alone, she raises her stately head, a mountain institution, a seat of learning worthy, we hope, of the great Church that brought her forth. Situated near where four counties come together and on the divide between the Arkansas and White Rivers, at an elevation of about 2,500 feet, we have one of the best locations for raising and keeping vegetables found in the State, though we are six miles from railroad station. We have one hundred and seventy acres of land, with about forty acres cleared. Our girls' dormitory, just being completed has cost in the neighborhood of \$5,000. Each room is nicely furnished, which represents nearly \$2,000 more.

"Both Synod and Synodical have 'adopted' the school. Our buildings are all paid for, the money mostly having been raised by the women of the Synodical, which have sustained the school by both their means and their prayers—and an appropriation from the Home Mission Committee of Atlanta. We see a great field of labor with glorious opportunities, and solicit the co-operation of God's people in its development.

"The school has had, most of the time, about fourteen boarding students. Seven boys and seven girls, and an enrollment of forty all told. Six students were received into the Church during the year. Will you help us make this school one of the best equipped for mountain work in all our Assembly. Surely after waiting fifty years to enter this needy field, we should give them the very best we have.

"We are asking this year \$12,000 to build and equip a boys' dormitory. Of this sum the Atlanta Committee has promised \$4,000, so this leaves us to raise \$8,000. Just eighty squares we have marked out on our board at \$100 per square. Somewhere out in the world we believe, there are men and women to whom God has entrusted this amount, and who will freely give. To them we prayerfully submit this account."



BEECHWOOD SEMINARY.

REV. A. L. McDUFFIE.

THE past year has been filled with blessings for us. It is true, now and then there were events in our lives which made us feel as if calamities were threatening, yet how true it is that "All things work together for good to them that love the Lord."

The school work has been of a more satisfactory nature than ever before. The co-operation we are receiving from the local people is heartening. Before there has always been considerable opposition on the part of a few, as every worthy cause finds there are knockers, but there is now more of a whole-hearted interest. The attendance has been most gratifying. The average has been better this year, and even days when the buildings were uncomfortably cold for teachers and pupils, we had few who remained away.

It has been noted more than once in our papers, as to the numbers attending colleges and schools. So far as I know, every institution of learning with any merit whatever is taxed to the capacity and your schools of the mountains are doing a splendid work, yet laboring under tremendous burdens and handicaps.

Our teaching forces have often been compelled to do double the work of ordinary years, because of the scarcity of teachers. The increased cost in the simplest mode of living within the past three years has made it absolutely impossible for our teachers to remain in this work if they had any sort of obligations. Others for the same reason were not able to come.

The Southern Presbyterian Church stands at the door of a great opportunity. The forces of sin and ignorance are entrenched in front of us. It is the Church taking the initiative, which gets out and begins the assault that will win. To do this work here the Church must needs realize it takes money. Buildings and equipment must be provided, and funds placed in the hands of our committee that

the teachers may have a living. A contractor, here the other day, made the remark that he very much doubted if one of our buildings would pass inspection if the State authorities came around. If you could have been with us this past winter and heard the children begging the teachers to let them get next the stove and have seen them take their turns, if you could realize as I do that this exposure has impaired the health of some of our best teachers, and at some schools has sent them home absolutely broken in health, if you were aware of these facts as they really are, surely you would provide more comfortable teaching and living quarters for these noble women whose salaries would not provide the "sodas" for some of our Presbyterians.

Every product of the farm and factory has been selling at prices which stagger us. When I was a lad on the farm, eggs sold for 6 cents and 12 cents was a fancy price. My father sold cotton for 4½ cents a pound, the seed from which to-day will bring almost as much as the cotton did then. He was in the lumber business and I have seen lumber *burned* which to-



View at Beechwood Seminary. It's beautiful but not altogether desirable, considering the type of school buildings.

day will bring \$50 to \$70 per thousand. The South is no longer the poor section of our country. Bank reports show tremendous growth in wealth. Make a comparison of contributions to Home and Foreign Missions and you will find that the lean years indicate more real self-sacrifice than the recent fat ones. Perhaps the wealth is not entering our Southern Presbyterian Church, or else the money so sadly needed by our committee would be provided. It must be that the Presbyterian Church has had but little of the gold stream turned into her coffers, else some of our individual churches which are pleased to be

known as the well-to-do would not be satisfied with the sending as their Home Mission obligation, a box of old clothes. To be a participant of this vast wealth and seek to meet our obligation with a box of old clothes, would be nothing less than contemptible and a sop to our conscience.

We need more workers. We must have buildings and equipment and a policy on the part of the Church and individual Christian which calls for as much liberality toward God as we practice on ourselves.

Heidelberg, Kentucky.

REST.

“Just to let thy Father do
What He will;
Just to know that He is true
And be still.

“Just to follow, hour by hour,
As He leadeth;
Just to draw the moments' power
As thou needeth;
Just to trust Him, this is all,
Then the day will surely be
Peaceful, whatso'er befall;
Bright and blessed, calm and free.

“Just to recognize His light
All enfolding;
Just to claim His present might
All upholding;
Just to know it is thine own,
That no power can take away;
Is not this enough, alone,
For the goodness of the day?

“Just to let Him take the care
Sorely pressing;
Finding all we let Him bear
Changed to blessing.
This is all, and yet the way
Marked by Him who loves thee
best,
Secret of a happy day,
Secret of His promised rest.”

A YOUNG DIPLOMAT.

REV. E. V. TADLOCK.

MY DEAR, haven't you 'flu' at your house?" asked the principal of a newly enrolled pupil whose family had recently moved in "off Carr."

"We hain't had no doctor," evaded a very non-committal little miss.

"But you have sickness in the family," pressed the relentless principal.

"We just moved in tother day, and we 'lowed hit made 'em feel porely." Obviously here was a most unwilling witness.

"How many of them are sick?" queried the principal with a show of asperity, for evasion is not in the code of ethics inculcated by a mission school.

"They hain't sick," came snapping back, "two of the kids jest has a puny like trouble."

Oh, these mountain children! This one was fresh from the back country, where the individualistic sense had not been impinged upon by the imperious demands of modern society, community interests had never placed their foot upon the neck of "personal liberty" and declaimed "*sic semper tyrannis*," or "flu," scarlet fever, smallpox or any such negligible consideration arisen as bar sinister to the normal activities of life.

Sensing humiliation,—the humiliation

of being sent home—this child of the wild, untutored in any school of conventional-ity, fortified only by the pride and spirit of her race, with a poise free from petulance—a mien that was dignified and admirable—proceeded to secure for herself, if not the victory over a "furren" principal, at least a drawn battle.

"I don't like to come to this kind of a school, nohow," she declared.

"I know, my dear, but when you come to know your teachers and the children, and how glad we are to have you, you will like it," replied the principal in his most irresistible manner.

"My little brother, he est hates to come. He says he'd ruther take a whuppin."

"What kind of a school does he like to go to?"

"We've been agoin' to jest a country school."

One thing that more than any other makes this work so difficult is that the mountain people are so much smarter than most of us who come to teach them that they find us out right quickly, while we never learn them at all. Two years ago the principal would have thought this child insolent.

P. S.—The family had the "flues."

CONDITIONS AROUND LEVI.

MISS RUBIE RAY.

IT has been rumored that there were cases of influenza in the county, but as the disease was milder in other places we were in hopes that it would not injure our work this year. We were having the largest attendance in our "pay school" in the history of the mission, there being sixty-eight enrolled. Great interest was being shown both by pupils and parents. However, on the 24th of February all the schools in Owsley County were closed. Our boys and girls were never dearer to their teachers than on that day. As we looked into

their bright faces and realized that school was to close, we thought, "Have we done our best for them? Should any one of them be taken, will he look to the Good Shepherd to go with him through the valley?" Tears could not be kept back as we watched them going down the hill in the drizzling rain.

"Flu" is not the only disease that is sweeping this section of the mountains. Measles and smallpox are claiming many.

Miss Cox and I have been continually nursing since school closed, and inefficient as we feel, we often wish we could be in

more than one place at a time, as the need for help is so great. Many pathetic stories of the suffering in poverty-stricken homes come to us. It is impossible for us to reach all who are in immediate need. We often quote to each other, "God asks us to do what we can and leave results to Him." This is a comforting thought when we realize that we are not physically able to go farther.

More and better doctors are needed in this section. A man told me that when his family had "flu" last year he sent for a doctor. The doctor was unable to go, so sent medicine, but failed to give directions as to how it should be taken; consequently the medicine is in that home now—untouched, because the man "lowed they'd better not take hit, less they knew how." The doctor is the "best" in the county!

Sunday-school literature is distributed to all within reach of us. We always carry a supply of leaflets and cards with us, and often teach the lesson to those who go to "sit up" at night as we sit around the fireside in these destitute homes.

Last week as Miss Coxé and I were com-

ing home, after a visit to a sick neighbor, we passed a place where a man needed assistance in tacking black cloth on a crudely constructed coffin for an old lady who died of influenza. In her family of eleven only one grandson was able to care for her during her last hours, as all the others were in bed, and it was he who alone prepared her for burial. We gladly assisted him in covering the coffin.

At this time we have a need for magazines (old or new). Daily requests come for "something to read." Of course we do not allow our Sunday-school books to be carried into homes where there are infectious diseases, therefore our supply of magazines has been exhausted. Often we have little children to amuse so they will not disturb sick parents. This is easily done if we can give them pictures.

Our readers are asked to pray for this particular community, where death is reaping so rapidly. Pray for those who are suffering, and pray that strength may be given the workers that they may help those who need them.

Levi, Ky.

Mission Study Books for 1920-1921

FOREIGN MISSION BOOKS.

Day In and Day Out in Korea—by Mrs. J. S. Nisbet. Paper, 50c.; cloth, 75c.

Fifty Years in China—by Dr. S. I. Woodbridge. Paper, 40c.; cloth, 60c.

JUNIOR F. M. BOOK.

Lamp Lighters Across the Sea—M. T. Applegarth. Paper, 40c.; cloth, 65c.

HOME MISSION BOOKS.

The Church and Community—R. E. Diffendorfer. Paper, 50c.; cloth 75c.

Christianizing Christendom—by S. L. Morris, D. D. Paper, 40c.; cloth 60c.

JUNIOR H. M. BOOK.

Mr. Friend o' Man—by Jay T. Stocking. Paper, 40c.; cloth 65c.

Order from

PRESBYTERIAN COMMITTEE OF PUBLICATION,

Richmond, Va., Texarkana, Ark.-Tex.

AN INDUSTRIAL SCHOOL FOR GIRLS.

(By two of them.)

MISS VERNA WEBB AND MISS ANNIE SUE BRYANT,

*Being a Short Sketch of the Girls' Industrial School, Foster Falls, Va.**What It Is.*

The Girls' Industrial School is a place where all young girls should be delighted to come, and if any have the opportunity of coming here, they should take it at once.

The most important thing about this school is that they make of you good Christian home-makers, by training you in your every-day living.

Where It Is.

Our school is in Foster Falls, Va., Wythe County, which is a very small, attractive place where much beautiful scenery can be seen. The New River faces the school buildings and is very pretty. Its rapids can be heard in any of the rooms.

The Grounds and Buildings.

Our school building is brick, and has many rooms in it. There are two large porches where we girls often sit until we get just a little bit lazy. The lawn contains about one acre and is very nice and green. On it we take one hour's recreation every day, unless it is unusually bad weather. Our lawn has several sugar maple trees on it, which makes a very cozy shade. It is very beautiful to see the leaves turn red, yellow and different colors, and it makes our brick building look very homely.

The station is at the foot of the lawn, where every day one of our teachers or girls carries our milk can. Sometimes our teacher hears the whistle blow before she starts, and she surely can run to get there, for we depend upon that milk can bringing us our milk, as we haven't a cow. Some day, our principal says, we might have one.

One thing that is very queer about this place is our sitting-room. It is a classroom, and then in a few minutes it becomes a sitting-room, and it is also used for a parlor. For awhile it was also used for the principal's office.

Our Classes and Work.

Our teachers are Miss Webb, who teaches the Bible and other studies, and Miss Walker, who teaches and supervises cooking, laundry and house-work.

In our Bible class we have memory work and lessons of the life of Christ, from Mark. We all love to study the Bible. Our lessons

are so interesting. Miss Walker has a cooking lesson once a week. She makes us learn, among other things, the six classes of food, and makes us apply them to everything we eat and see. But it will mean a lot to us in the near future. Miss Walker is also very particular in our cooking. She makes us measure water by the teaspoonful and by the quart. She has us measure everything we use. In the laundry she tells us not to put too many sheets into the boiler at one time. But we all love her dearly and her training in this line is meaning much to us.

One Day's Work and Play.

In order to explain what we do here, suppose I outline one day's work and play. We get up in the morning at six-fifteen, when the rising bell rings, and at seven go down to breakfast. After breakfast we have prayers and all scoot upstairs to clean up our rooms. Then the bell rings, when two girls go to the laundry, two to the cleaning, two to the dish-washing, and different parts of the work. In a little while the class bell rings and we all scoot upstairs after our Bibles, arithmetics and spelling books, all coming down bright and happy. We have for our opening exercises a song and prayer. We then have our memory work and Bible lesson, which is always interesting to all. After Bible some of the girls are excused to go to the kitchen and laundry, while the rest stay for class work. At one o'clock we have dinner, and afterwards class, then we play in the open air for an hour, each bringing in a load of wood when the time for play is up. And then two of the girls get supper, others clean lamps, split kindling, etc., while the rest go up to their rooms and rest or romp until supper. Afterwards we go down to supper, and as soon as the dish-washers get through we have study hour. Then we have evening prayers and scoot upstairs to our beds.

One night our sleep didn't come to us so quickly, for a very exciting thing happened. We had all started to bed when some one of the girls thought she saw something out in the yard which they thought to be a man. Someone went out and found out it was only a cow. The girls said they saw it jump over a fence, but we suppose that it was just a cat.



First group of girls and teachers. Miss Webb is on the right end, standing; Miss Walker is sitting third from the left.

Our Enrollment.

We have enrolled twenty-three girls in all, and three small children. Our school opened in September. I came in October. This school is open all the year round and takes girls between the ages of twelve and twenty-one. Two of our girls who have left us have been helping in homes, some are teaching and working in their own Sunday schools and homes. Some of our girls want to be Bible teachers, some wish to go into good Christian homes, and others will sometimes make good homes of their own.

What It Has Meant to Me.

This course is meaning a lot to me. I have learned so much about the Bible and different kinds of work. It will mean so much to me after I leave here and go home. I will know more than I ever did.

Its Needs.

I know you will be disappointed if I don't tell you some of our needs. We need two or three suits of bedroom furniture, and will soon need sitting-room and class-room furniture. We girls want some cows and would all love to see a basketball outfit come to us here. We will need canned goods and provisions all during the year, also a scholarship fund for those of us who can't pay our way. Our greatest need is prayer, and we hope as you read this you will all offer up a prayer for us, for we need them all.

Foster Falls, Va.

This is a new school, under the control of Abingdon Presbytery. It is located in a commodious brick dwelling, which, with five acres of land for garden and grounds, was donated to Abingdon Presbytery by the Virginia Iron, Coal and Coke Company. Miss Webb and Miss Walker are graduates of the Assembly's Training School. Dr. Gil-

mer, Superintendent of Home Missions for the Presbytery, writes:

"The school is especially designed for girls who are unable to secure a full literary education, but who want to fit themselves as home-makers either in their own homes or in the homes of others. Preference will always be given to girls without homes or where home environments are not good. * * *

"At the date, this is written the school has been running for more than six months. Above twenty-five girls have been received and a number have gone out either to their own homes or to homes secured for them. They have certainly gone out better home-makers in every way than they were when they entered the school, and we feel confident their improvement will go on. All have gone out professing Christians, and we believe real Christians, with a good knowledge of at least the fundamental teachings of the Bible.

"The school is now facing this problem: We have teachers, buildings and equipment, and can usually get funds for the expenses of girls unable to pay, but how are we to get just the kind of girls who need the help? There are thousands of them. How can we reach them and save them for a happy life of usefulness? You, reader, can help us do this. Look out for the class of girls we are trying to reach; see them and tell them about the school and get their consent and their parents' consent for them to go. Then help them reach the school. Get them there and the good ladies in charge will do the rest. If you or your society can do so, pay the small sum asked for their expenses. This sort of work takes time, tact and patience. Put these into exercise and help us make the school more and more a power for good.

"For detailed information write Miss Charlotte E. Webb, Foster Falls, Va."

OUR SPICE BOX.

It's a good beginning, but "let's get where we're going." Where is that?

If one of your loved ones should die and no minister was available for the service, what would you do? What did someone in the mountains do?

Where does a worker need to know how to cook?

No visit from an ordained minister in four years. No, not Africa. Where?

"Pack Up Your Troubles." What place seems to have plenty to pack, but also much incentive to "Smile! smile! smile!"

At this time of dearth of teachers, what

particular school has rendered great service to our country, and how?

If eighty squares cost \$8,000, what will one square cost? Who will buy one?

Our Southern Presbyterian Church must not be getting its full share of the increased wealth of the nation. Why does one man think this?

Where are doctors needed?

School teachers need to be versatile, but where does a record in the 220-yard dash seem to be a requirement?

This little shepherd lad couldn't kill a wolf or a giant with a sling. Why not?

SENIOR HOME MISSION PROGRAM FOR JUNE.

Prepared by Miss Eleanora Andrews Berry.

"God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite.
To change their course, retard their on-
ward way,
Nor wind nor wave hath might.

"Prayer is the tide for which the vessels,
wait
Ere they can come to port. And if it be
The tide is low, how then canst thou expect
The treasure ship to see?"

Make Me a Channel of Blessing.

In His Name—Ask that our schools may continue to be channels of blessing to all who may come to them.

Some Bible "Aurgments" for Mission Schools. Prov. 1:1-5; 22:6; 2 Tim. 3:14-16.

Survey of Our Schools. See Calendar of Prayer, pages 27, 33, 35, 41-45, 49 and Annual Report.

Industrial Schools—An "Is" and an "Is-to-Be"—Fosters Falls and Negro Girls' School.

Optimism, plus—Miss McRae's article.

Nacoochee's ex-Students

Ships of Treasurer—Reading.

Community welfare versus personal liberty
—Mr. Tadlock's article.

Hidden Heroism.

Open Doors of Usefulness.

Of Such Are the Kingdom of Heaven—Mrs. Skinner's story.

Look to God in behalf of the public schools of our land, that they may be taught by Christian teachers and may implant right principles in the hearts of the children.

Seeking the Lost.

GOD wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the Cross, but you must be filled with the Holy Spirit.

—D. L. MOODY.

THE JUNIORS

MISSION SCHOOLS.

Right here in our dear old Southland,
'Tis a fact that we hate to admit,
Are thousands of children and grown-ups
Who can't read the least little bit.

And here in the very same section
The Inter-Church World Movement says
That millions and millions of young folks
Are not taught of Christ and his ways.

And so we are trying to help them
In schools we have built far and near,
To teach them, and make them love Jesus
And ever to hold his word dear.

Tex.-Mex. is but one among many,
It's for Mexican boys, young and bright,
Goodland's for Indians, and also O. P. C.,
While Stillman trains Negro boys right.

Beechwood, Stuart Robinson, Highland,
Canoe, Canyon Falls and Levi,
Are all in the Kentucky mountains,
To remember them we must all try.

Smoky Mountain, John Black's, Ebenezer,
In Tennessee mountains are found,
While Blue Ridge, Foster Falls and Grundy,
Virginia puts loving arms round.

Even these are not all—we can't name
them,
They're so many and scattered so far,
But they all need your prayers and your
money
And for these you'll find distance no bar.

"LUPE" AND "LITTLE JIM."

MRS. JULIA BARFIELD SKINNER.

LAST October a little Mexican boy, about ten years old, was riding on a freight train at McAllen, Texas, a town in the Rio Grande Valley. He had been warned often by the brakemen of the danger of this, but having the spirit of adventure he tried it again. He fell and the huge wheels took off both arms.

He was sent to the hospital at Kingsville and both arms were amputated very close to the shoulders. Having a sweet, sunny disposition and being very patient, he endeared himself to the doctors and nurses and they were more than usually interested as to his immediate future.

About the middle of December his stumps were healed and he was ready to be discharged. Where to send him was the question. His mother is dead, his father a poor excuse of a man, who refuses responsibility. Some one thought of Tex.-Mex., and Dr. Skinner was interviewed. It seemed a great undertaking

and not to be entered into lightly. The faculty and the boys were consulted. All were willing to assume the burden. The boys promised to look after him, feed him, bathe him, and watch out for his interests.

So he came. It is pathetic to see his dependence. The boys take turns feeding him at the table. He is gay and happy and always has a smile for one speaking to him, but his face in repose is sad.

The railroad shopmen in Kingsville have pledged themselves to clothe him, and the Red Cross will give him artificial arms, but it is uncertain whether he can use them with no elbows. A kind lady in Kingsville is paying his board and tuition, and for his work he runs errands, delivers messages, herds the sheep, drives out the pigs when they are out of bounds, etc.

I watched to see how he would open or close a gate. He used his teeth. He

could neither read nor write when he came in December. Now he writes well and draws anything he sees freehand, placing the pencil between his teeth.

Like other boys he gets in a scrap occasionally, then he uses his feet as a mule does and his teeth, his only defensive weapons. He is good and sweet, but all boy.

This is our Lupe. We hope to save him and make a useful man of him. He has mentality to an unusual degree and can work with his mind, if not his hands.

Another interesting boy is "Little Jim." His name is Santiago, which means James, but he is so tiny the name is too big for him and "Little Jim" suits him better.

In January Dr. Skinner was in San Antonio interviewing some parents about their sons, Santiago saw the American minister go into his cousin's house and, all curiosity he followed. When he found out his cousin Josue was coming here to school, he slipped up to Dr. Skinner's side, climbed in his lap, and said, "El Doctor, won't you let me go to college, too?" "But you will be homesick," said Dr. Skinner. "No, no, I want to go and I will work so hard." His mother is a widow and was easily persuaded to put her little boy in good hands.



"Lupe" and "Little Jim," who is also called "Chango" or Monkey, by the boys. "Lupe" caught a rabbit with his feet the other day.

He herds sheep with Lupe, and so eager are they both to follow their profession of shepherds, that they keep the poor sheep on the run, hardly giving them time to graze.

"Little Jim" is about eleven years old and no larger than a child of six. You will see from the illustrations what happy little fellows are our shepherd boys. Could we refuse to take these children, when we remember our Lord's command, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven?"

Kingsville, Tex.

JUNIOR HOME MISSION PROGRAM FOR JUNE, 1920.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—Listen to the Shepherd's Call.
2. Prayer—That through the mission schools of our own and other denominations Christian teachers may be trained and Christian leaders, who shall go out to serve their King and our country, and shall help win and hold America for Christ.
3. Scripture—1 Sam. 16:11, 12; 17:20-25, 28-49.
4. Survey of mission schools.
5. Mission schools, reading.
6. Story of "Lupe" and "Little Jim."
7. Reading—God's Ships of Treasure.

8. Two industrial schools.
9. Prayer—That the boys and girls who most need our schools may be brought into them, and that the schools may continue to be effective missionary institutions, as they gradually become more efficient educational centers.
10. Hymn—Bring Them In.

NOTES:

4. See Senior Program, Calendar of Prayer (15c) and Annual Report of Home Missions, which may be ordered from Literature Department, 1522 Hurt Building, Atlanta, Ga.

WHEN THE ORGAN PLAYS IN JAPAN.

By MRS. CHARLES L. BROWN, *Kumamoto, Japan.*

(By permission of Women's Missionary Conference of the Lutheran Church, Columbia, S. C.)

SUNDAY morning in Japan. But it might be Monday or Tuesday or Wednesday, to all outward appearances. No holy Sabbath peace pervades the air. The streets are not filled with throngs of eager worshippers, hurrying to the Lord's house. The shop-doors are all thrown open, laundry wagons clatter through the streets, and the grocer-boys hurry along with their baskets full of parcels. Down the street the sing-song drone of a priest is heard, broken at intervals by the tinkle of the little bell which he carries in his hand. Bright-eyed children laugh and run through their playground, the street, not a whit hampered by the burdens on their backs—the baby brothers and sisters whom they must carry in their play.

Suddenly a new sound is heard. Rather wheezy and broken, and not altogether musical perhaps, but never the less persuasive and appealing it falls upon the ear, in the familiar notes of "Shu ware no aisu," "Jesus loves me."

The laughing children pause in their play. It is the Christian baby-organ and "Sensei San" (teacher) is calling them to Sunday school.

Very soon a crowd of eager faces appears at the door of the Sunday-school room, and the children file in, their little heads bobbing shyly, in response to the teacher's greeting. Like Contrary Mary's garden, they sit down, "all in a row," but not on nice little kindergarten chairs; oh dear, no! They sit on the floor, with their legs folded under them.

Again the teacher seats herself at the faithful little organ, striking the opening chords of a familiar hymn. Then the children sing. And how they sing! Then the little heads bow reverently, while the teacher leads in prayer. After this comes the lesson. The shining eyes are fixed on the teacher's face as they drink in the wonderful, almost unbelievable story she is telling of another little Child who slept in a stable long ago.

A little baby strapped to the back of his six-year-old sister lifts its voice in a fretful little wail. But the little mother does not lose a word of that marvelous story. With her eyes never wandering from the teacher's face, she begins rocking herself to and fro, until the little brother falls asleep.

The lesson story over, the teacher asks a few questions.

"How many gods are there?" Up go the little brown hands.

"Fifteen," answers one.

"Twenty-five," says another.

But the teacher shakes her head. "Oh! no, there is only one God." The bright eyes of the little pupils widen in astonishment.

"Only one God! O, but Sensi San must be mistaken. I am sure there are more. Father and mother pray to them every day."

With a prayer in her heart for guidance in her choice of words, the teacher tells them what God on Sinai told Moses to tell the people, "Thou shalt have no other gods before me."

Another hymn follows the lesson, then the roll is called and each child is presented with a little picture card, such as are distributed in the American Sunday schools. Another profound bowing of each little black head, and then the children march out, some to be scolded harshly by their parents when they reach home, others to be jeered at by their big brothers and sisters at the sight of the pretty picture cards concealed in their kimonos.

The books are put away, the little organ is folded up and put aside until the following Sunday, and the teacher goes thoughtfully homeward. But the picture stays with us. O, mothers in America, tell your boys and girls about it. O, boys and girls in America, stop a moment in your merry play and listen. God loves and wants the bright-eyed, laughing children of Japan just as much as you know He loves and wants you. The children's King is

THE VOICE FROM OVER THE SEA.

List, for a voice in the silence is calling;
Hear, for that voice is coming to me!
Voice of a lost one, in darkness appalling,
Seeking the light from over the sea.

See how the hands are stretched out, imploring!
Hear for a moment that heartrending plea:
"Tell us the story of him you're adoring.
Tell us of Jesus, who died on the tree."

Still comes the voice, more piteously pleading;
Hearts almost broken are turning to me;
Heathen are praying to me to be heeding,
And send them the light from over the sea.

—Rev. G. H. Bretnall.

waiting for you to help tell them of His love. Shall we keep Him waiting long? I am sure you will all answer, "No"! and that you will give your money and your prayers to hasten

"That glorious time,
The sweetest and brightest and best,
When the dear little children of every clime
Shall crowd to his arms and be blessed."

JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1920.

Arranged by Miss Margaret McNeilly.

TOPIC—MISSION SCHOOLS.

Song—Tell It Out Among the Nations.
Prayer—The Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name of a Mission School.
Business.
Collection Song.
Offering.
Scripture Reading—Mission Schools.

My sheep hear my voice.
I am the true vine.
Seek ye the Lord while he may be found.
Search the Scriptures.
In all thy ways acknowledge him.
O taste and see that the Lord is good.
Not by might, nor by power, but by my spirit, saith the Lord of hosts.
Say not thou, I will recompense evil, but wait on the Lord, and he will save thee.
Come unto me, all ye that labor and are heavy laden.
Him that cometh unto me, I will in no wise cast out.
O give thanks unto the Lord.
O sing unto the Lord a new song.
Let not your heart be troubled, neither let it be afraid.
Show me thy ways, O Lord! teach me thy paths.

Prayer for the untaught children in heathen lands.

Quiz—What do you know about mission schools?

Recitation—The Voice From Over the Sea.

Story—When the Organ Plays in Japan.

Song—Selected.

Close with the Mizpah benediction.

SUGGESTIONS.

Place the acrostic on the blackboard and have the children read in concert.

The annual report of the Executive Committee of Foreign Missions or the Prayer Calendar will give the names of the mission schools.

In the Quiz, have the children tell something of the work in the various schools: this may be taken from back numbers of the Survey, or from the annual report.

MEXICO PICTURE STORIES

By ELIZABETH McE. SHIELDS.

In connection with the Mexican program for Sunday schools this year, the Foreign Mission office is issuing for children a pamphlet of five stories, accompanied by large pictures. The price of pamphlet and pictures is 25c.

Order from

REV. JOHN I. ARMSTRONG, D. D.,
Box 330, Nashville, Tenn.

FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

THE SHRINES IN MEXICO.

Miss E. V. LEE.

Those wayside shrines! We see them everywhere.

The busy rush of life is far away.
There are no hemes, and not a church is near,

Yet he who passes by may linger there.

May climb that narrow path and kneel
and pray.

Sometimes a cross alone is standing there.
With rudest shelter from the sun and rain;

Sometimes an image, too, most crude and bare,
Some saint or virgin, in their eyes how fair!

To whom they lift their eyes, we know,
in vain.

And some of these have stood for many a year;

Cold is the hand that placed that imagery;

Closed are the eyes first lifted there in prayer,

And he whose feet first trod the pathway there

Long, long ere this has known its mockery.

A mockery! And yet they were sincere.

Of him who suffered on that cruel cross,
His pardoning love, his willingness to hear
To give them joy for sorrow and despair,

They did not know. How great, how great
their loss!

Thus may we hear a voice from every shrine.

The cry of burdened hearts in bitter need,
Bidding us tell of him, the Love Divine,
The wondrous truth beyond that empty sign,

The promises that he who prays may
plead.

Oh, be it ours to heed the call we hear!

These wayside shrines! They lift their
voice and cry;

These worshippers who kneel in silent
prayer.

Trusting in cross and image fashioned
there,

Oh, be it ours to help them ere they die!

HELPING STUDENTS AT LAVRAS.

Miss GENIVIEVE MARCHANT.

GRACIOUS and complimentary as our friends always are about our work here, I think justice has never been done the Evangelical Institute in regard to the large number of pupils it helps to an education without remuneration. This is due, in part, perhaps, to the fact that until recently no strict account was kept of these pupils, and little was written about them.

In 1919 there were 63 boys and girls who received their board and tuition, or merely tuition, at greatly reduced prices. If these pupils could have paid the regu-

lar prices, the school income would have been increased by about \$7,500. Since they could not pay these prices, they would not have been in school anywhere, had we not taken them. Of these 63, 35 were in the boarding department and 28 were day pupils; there were 22 girls and 41 boys; 12 paid less than half, and 41 paid nothing.

Of the 63, 50 were either themselves professing Christians, or children of professing Christians. Of the thirteen who did not belong to this class, 5 were children of a public-spirited man who dur-

ing his lifetime was a faithful friend to the school, and who died two years ago, leaving a large family in straitened circumstances. Fifteen of the 63 students are prospective candidates for the ministry. Twelve were children of teachers or other employees of the school. Seven were children of missionaries or ministers of the Brazilian Church. One was a girl who has been for several years under the care of the Presbyterian Orphanage. She has now finished our normal course, and is ready to begin service as a teacher.

Besides this aid to pupils who are not able to pay the full prices, the school offers each year a scholarship to the pupil who completes with highest honor the course in the Lavras Public School. This scholarship is good for the entire course in the Gymnasio or Agricultural School, or in the Charlotte Kemper Seminary. Last year there were six students in school holding these scholarships—four in the Gymnasio, one in the Agricultural School and one in the Seminary. Thus there were 47 pupils in school who contributed nothing to the school income except through such service as they were able to render.

Many interesting stories could be written about students who in past years have gone out from the schools, having received their education under similar circumstances. Nine are ordained ministers of the Presbyterian Church, and a considerable number are unordained preachers. Of the nine, four are in our own Presbytery. One of these is preaching regularly at thirty-one different points, and was at home only about thirty days out of the past year. The others are all working to the limit of their strength. Was it not worth while for the school to prepare them for the Theological Seminary? Otherwise, they would almost surely have been lost to the ministry.

It is natural that, when these men become instruments in God's hands for calling other young men to the ministry, they at once want their candidates to re-

ceive their preparation for the Seminary at the Lavras School. And so it comes about that we are receiving an ever-increasing number of requests for places in which the boys may work their way through school. What can be done about it? Shall we turn them away? Shall we, through the Spirit, arouse in them the desire to preach, and then deny them the only means of fulfilling this desire? Or shall we continue to report a debit balance on the school account at the end of each year?

Besides the nine ordained ministers which the Lavras Schools have prepared for the Theological Seminary, they have given to the Brazilian Church a large number of elders, deacons, Sunday-school teachers and Christian fathers and mothers. If the school must cease this service to the Church, its principal reason for being ceases to exist. It was not founded primarily to teach Mathematics and English.

Some one will surely ask, "Is there never a candidate for the ministry from a family able to educate him?" As a partial answer to this question, two of our last year's candidates came from families able to educate them, and willing to do so if they should prepare for any other profession than that of the Gospel ministry. These young men, in their zeal for the Gospel, not only suffered the pain of being practically abandoned by their families, but worked from twenty to thirty hours a week at menial farm labor, to prove their determination to preach. Two others walked a distance of thirty leagues out of the very backwoods to take the train to come to Lavras. Must we close the doors of our school to boys like these? Can we not find a way by which the hours of work which the students give to the school may produce enough to pay what they actually cost the institution? To find a solution to this growing problem is occupying a large part of our thought and prayer.

Lavras, February 10th, 1920.

WILL YOU HELP BRAZIL?

REV. J. M. SYDENSTRICKER.

MEN and women, the world over, have learned to respond to the call of suffering and need as never before. During the last few years money, time, and talent has been given to make the heart of some stricken one happy, or to make easy the couch of the dying hero. But now that the war is over, and the cry from Europe is not so urgent, is there nothing to do? Shall this spirit of service die? Shall the hands that ministered to the suffering be idle? Shall the hearts that were made responsive to the needs of humanity, be encased in a cold materialism? No, may God never permit such a thing to be. There are yet cries of suffering to be heard and answered, and many lands need the help that the Christian people of the United States can give.

Brazil, a country a little larger than the United States, excluding Alaska, makes an appeal to the Christian people of her sister Republic. It is a country of untold resources and possibilities. It was discovered only a little later than our own land, but here you find that the illiteracy reaches the startling proportion of seventy to eighty-five per cent. The government has schools, but so many of them are not thorough in their teaching, and so many of the children do not attend. The mission schools are full and overflowing, but there is a great need for more and better equipment. A great many more mission schools should and could be opened to an advantage, but we have neither the money nor the men to man them.

The Catholic Church is found everywhere, but it does not preach a pure gospel to the people. They are taught to worship Mary and the Saints, to observe days and customs, but about the Saviour's re-

deeming love, and the plan of salvation as it is taught in the Bible, they are told little. The priest that serves the people is more than likely to be a man of corrupt morals, who plays upon the superstitions of the people, and charges exorbitant fees for his service.

Every town has its *Cruzeira*, which is on one of the hills of the village. One afternoon we were at the top of this hill to see the sun set, which is always beautiful here, and while we were there many people came to the cross, and kneeling at its foot offered their prayers. Old men and old women, whose shoulders were bowed by many years of labor, would painfully make their way to its foot, and remain there a long time in earnest prayer. Having finished their prayer, they would kiss the cross and go away. But if you could have seen the hungry, eager look in their eyes, as they went away, you would be assured that they had not found the peace of soul for which they longed. There are states in the interior that have no Protestant work at all. There are thousands of Indians here, and practically nothing is being done for their welfare, either spiritual or material.

Brazil offers an open door to the people of the United States. God is calling his people to hear this cry of need from Brazil, and He is asking that they give, and come, and pray, that these people in the land of "The Southern Cross" may know of a Saviour's love.

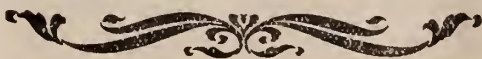
Hear thou God's call, America,

Your glorious mission see.

Men in Brazil, from error's thrall

Are struggling to be free.

Lavras, Brazil.



A NEW MISSIONARY IN JAPAN.

REV. I. S. McELROY, JR.

Dear Friends:

IT is worth the extra trouble of putting a full address at the bottom of this letter. for I am expecting an answer to this from you. We are so overwhelmed with the desire to write to so many of our friends that we are going to take advantage of Dr. Smith's offer to send this letter on to you. My, how many of you are in our minds right now as we write this together. So this is a personal letter expecting an answer, not an article for *THE SURVEY*.

When we first arrived in Japan we thought we were going to Tokyo for a year at the splendid language school. But when I went up to that city to find us a place to live, there was none to be had. The city was and is crowded with refugees from Russia, who left with all their worldly possessions they could carry. So we made a visit to former friends (they still are friends, even after that visit), the C. Darby Fultons at Okazaki. This is a city of about 35,000, about half way from Tokyo to Kobe. As we were all tired to death with the strenuous month and more of packing and traveling, we sure did enjoy that rest. But more than that, we enjoyed the lovely and loving reception this young missionary family and their little baby gave to us with our baby.

Finally the mission—that means all the missionaries of the Southern Presbyterian Church in Japan—decided that we should come down here and study the language and keep the J. W. Hassells company and probably locate here permanently. We boarded with the Hassells a month in their recently built foreign (American) house. Then this Japanese house had been repaired so we could make ourselves comfortable, and we moved in the day before Christmas. We brought the Hassells' guest bed along with us and three chairs and some kitchen ware. We have been camping ever since. You see the joke is on us! We thought we were going to Tokyo for a year and so had the packing company send our freight all the way by water in order to save as much time in storage as possible! But instead, we need our things right now. I am mighty glad to say that we have had word that they are in Kobe in the hands of the customs officials. I am earnestly praying that they may be in a good humor when they go to work on our things. For they will have to be taken to the docks and put on boat again to come down here; then hauled four miles over to us.

There are several articles of furniture of which we have quite a number—diction-

aries. We have seven different dictionaries! And yet we can't make this language out. I am glad to say that we are nearly to the end of the Second Reader. It is not nearly as humiliating as the First Reader—"This is a horse," "As for this, it is a cow," etc., etc. We are hoping to stand our first examination in the language next month. That is the reason I am writing now—before the examination instead of after it. The Language Course is supposed to take three years of undivided study to complete, but our mission only allows one year of undivided study. There are three examinations a year at regular terms. That will let you see that this is not all play. In fact, it has been suggested by some that a missionary who has completed the Language Study Course has EARNED a Doctor's degree.

There are so many interesting things about which I want to write—Japanese trains, Japanese food, Japanese smells, the lack of beauty and their idea of beauty and so on and so on. The thing which has struck us more than any other one thing is the absence of color everywhere. It is true we reached Japan in November, but the dark, somber clothes of the people get on one's spirits. Several times a year the kids are allowed to dress in their best clothes of colors with huge patterns and play with the family doll, but it is very rare to see a bright assemblage of people. And I had thought that this was the land of color. Instead, it is the land of mist and haze. A clear view is a rarity indeed! With the beautiful mountains always in view and almost everywhere the sea also, it is beauty lost in haze. And I have often thought that this people have lost the beauty of God in a worse, darker, denser haze of sin. The beauty of His Holiness is lost to their view entirely. The most beautiful spots have been devoted to some shrine with its idolatry, immorality and ignorance.

I have been to a very famous shrine not far from here, and had a very strange sensation. Mr. Hassell and I were giving out tracts. Along came a Buddhist priest and we each presented him with a good Christian message. Along came a man with a silk hat, Prince Albert coat, and we presented him with a message from God. It certainly was strange, to put a Christian tract in a heathen collection box, but we did it. As Mr. Hassell said, they seemed to be asking for gifts, and that was the best we had! But that man—there were several of them—with the Prince Albert

and learning brought home again that we are not saved by knowledge. The wisdom of this world knoweth not God.

Now I want to tell you something to pray for, and I must close for this time so my precious baby Jessie can go to sleep in the next room. There is nothing but paper partitions downstairs, so it's hard to get things done with a baby to be looked after. Your noise disturbs her and her noise sometimes—very rarely—disturbs you. You can see that we need a foreign house, and hope to have it some day soon. No light on the subject as yet, though.

Our house is just a block from the high school, where 700 boys attend. They are very friendly, and I want to gain them for

Christ. I have an English Bible class, and yesterday there were six boys who would not have been to church otherwise. I don't count my being able to teach them anything, but I want to keep them to church and let them hear a good gospel sermon they can understand. I want you to pray for an increase of this Bible class and God's blessing upon it that these boys may be gained for Him. I played tennis Saturday with the boys and had a good time. I am paying for it to-day in soreness, but the boys were mighty pleased to have me with them.

Yours in the work.

I. S. McELROY, JR..

Marugame, Kagawa Ken, Feb. 25.

CITY EVANGELISM—KIANGYIN.

LACY L. LITTLE.

FOR twenty-four years the Word of God has been preached in Kiangyin and round about. By the "good hand of our God" upon us, two churches have been organized—one outside the East Gate and one outside the North Gate of the city—with an enrollment of about 300 members. This does not include the work in the surrounding country, where there are two organized churches and sixteen out-stations, with an enrollment of about 400.

The East Gate church is entirely under Chinese control—with its own pastor and a purely Chinese session—and is steadily approaching full self-support. The North Gate church is supplied by a missionary pastor, with a Chinese licentiate as assistant, and is making good progress in the direction of self-government. Only this year has an opening been secured in the heart of the city, where a well-lighted, comfortable chapel has been rented with a seating capacity of 400. This building is intended to minister, for the time being, to the spiritual needs of all classes of the people.

Special efforts have been made to reach the gentry and student class. These attempts have been attended with only partial success: the Confucian scholar is securely entrenched within his own self-sufficiency and feels no need of a Saviour, while the new-school Chinese student is all too often imbued with agnosticism and atheism. Both of these classes have a far-reaching influence, however, and when won to Christ are in a position to lead many others with them.

We find in the city the centres of those lines of activity that reach out into all the surrounding regions: here, educational standards are set, judicial processes are conducted, political movements are fostered, and religious ideals are held up before the people. Here, a short circulatory system, similar to that which exists in the human body between the heart and the lungs, is constantly maintained: the fresh, vigorous blood of the country is poured into the heart of the city and exposed to the atmosphere of this closely massed population. Again, it is pumped out into the rural regions and raises or lowers the life of the whole people, according to what it has brought with it from within. As is the city, so will the country be.

In view of these facts it is all important that earnest and persistent efforts should be made to reach with the message of life the multitudes so densely congested in China's large cities. To accomplish this end suitable buildings must be provided. These buildings should be large, comfortable and attractive. For the city of Kiangyin the mission is asking for an appropriation of \$10,000, Mexican, to erect a church building of adequate size and equipment. The rented quarters referred to above are only a temporary expedient, to be used until the larger edifice can be provided. Our hope is that the claims of this important line of missionary enterprise will be so manifest to those whom God has blessed with liberal means that the necessary funds will be speedily provided.

Kiangyin, China.

WOMAN'S WORK IN THE HANGCHOW FIELD.

MISS ANNIE R. V. WILSON.

MISS BOARDMAN and I have both been a good deal in the country—this year visiting several times the Teh-tsin country field, as well as our own.

In November I, with one of the Bible women, went over the Teh-tsin field, visiting two cities and forty-odd towns, villages and hamlets, and had some blessed experiences on the trip.

In December, at one of the outstations in that field, we held a class for the women from all over the district for ten days, and for several reasons we thought it probable the attendance would be small, perhaps twenty-odd or thirty, but sixty-odd came—and such an inspiring time we had! Miss Boardman and I were glad of the privilege of being there.

There were fifteen conversions and many backsliders reclaimed, and we have hope that as there were such evident signs of the working of the Holy Spirit among those present, that they will this coming year attempt great things for God.

Intercession is always emphasized at these classes, but at none of the previous

ones to the extent it was this time, and we feel that that was the cause of the great blessing enjoyed.

We have many plans for this coming year. Please pray for us, that the presence and power of the Holy Spirit shall be manifested in us and our work.



Twenty or thirty were expected, but more than sixty came.

RESPONSIBILITY FOR INDUSTRIAL WORK.

REV. W. H. EDWARDS, D. C. C. M.

IT will be remembered that at all our conferences an important place has been given to the question of industrial education. Good papers have been read and hearty interest shown, and in 1911 an attempt was made to form a mission trading company. I believe that I am right in saying that this last phase is now recognized, generally speaking, as a mistake from the standpoint of existing missions, though perfectly feasible for a special Christian company. Unfortunately, however, this misadventure seems to have sown suspicion and distrust in the minds of some missionaries on the whole subject of industrial education in mission schools.

Considering the success which has attended the industrial missionary methods in West and East Africa, Uganda, South Africa, South India, South Sea Islands, amongst the negroes in the U. S. A., wherever work is being carried on amongst backward peoples, as well as among white children in Britain and the U. S. A., it surely must be an accepted axiom that for producing well-balanced Christian character there must be combined education of head, heart and hands alike.

Most of our strongest, maturest, most reliable and useful Christian leaders in Congo have been developed in connection with the building of mission stations, in printing, steamer work, etc., where constant supervision, instruction and discipline have been given by the missionary in charge. At the same time it will be conceded that on the Upper Congo missionary work is yet in the preliminary stages, especially in regard to education. Young churches are increasing by leaps and bounds and are making large demands for mature reliable native Christian leaders. At many stations most of the building work is finished; transport work is largely done by State and company steamers—the mission steamers being either sold or used solely for evangelistic work—and comparatively little manual work is now being done by the missions. Missionaries now give their time to administration, itineration, evangelistic and school work. The demand for disciplined, reliable, native Christian character increases and the production decreases. What are we planning to do about it?

This matter was impressed upon me some time ago when, in discussing the question

with several missionary leaders, they strongly expressed the opinion that industrial education of the native is the business of the government and not of the missions at all. Needless to say, I was very much surprised and disappointed to hear this from such experienced men. If Christian education in its entirety is not the business of missions, what is our business?

What is the missionary task? What does it include, and where will it all end? Must we go on building the foundations of the kingdom of God with unbalanced Christian character until some future day when Belgium will become converted to modern ideas and be many times wealthier than she is to-day? Or, shall we not rather, at the outset, plan to do our work thoroughly by careful all-round education of the heart, head and hands alike? In this way we can demonstrate the superiority of our teaching and methods over others, and perhaps hasten the conversion of the State to more adequate realization of her duties and responsibility. The missionary machine can only be judged by its products. What type of character is our work producing?

We recognize of course that there are many difficulties in the way of getting such practical work started, however anxious we may be to do so. The question of finance and personal continuity is no small one. But when the whole need is studied, diagnosed and made known in certain and insistent terms to the Home Boards, we believe that every need will be supplied for the permanent establishment of the kingdom of God in Congo, no matter what the cost in men and money may be.

In these days of reconstruction, when many missionaries are making big plans for the future, is this not a question that would be profitable to the work to discuss through your columns? I trust that many of our long experienced friends who consider our present methods sufficient to meet the needs will be kind enough to help discuss the matter, so that the very foundations may be bared, and re-examined, the need diagnosed, the long felt difficulty removed, and the kingdom of God so strongly built that it shall never again be swept away in Congoland.—*Congo Mission News*.

MRS. J. S. NISBET—AN APPRECIATION.

MRS. W. A. VENABLE.

OTHERS may write more intimately of Mrs. Nisbet, since it was never our privilege to be members of the same station with her in our mission in Korea; but the sweetness and force of her life went far beyond her own station, and we particularly have cause to love and honor her memory for her beautiful service to our children.

It was very fitting that her going should be so soon after the disease was discovered. She whose every moment seemed full of eager service, would have chosen, in fact, did choose, when she knew she had probably only a few months or years to live, to spend them in work among the people to whom she had devoted her life. Though so vigorous in body and mind, and so intense in service, she had learned to listen to her Master in the quiet of communion with Him, as was so evident in the

calm trust she felt when she wrote home concerning the disease which had so stealthily sapped her strength.

Mrs. Nisbet combined to a remarkable degree, the best qualifications for a missionary. In addition to deep personal devotion to Christ, she had years of experience as the wife of a pastor at home, a robust constitution, a keen intellect, broad sympathies, fine common sense, an unflinching sense of humor, and wonderful adaptability. Though going out rather late in life to the Orient, and shipwrecked en route, losing all their baggage, she only regarded difficulties as a challenge to effort; and rapidly acquired the language and acquainted herself intimately with the daily life and customs of the people. Her keen observation was a great aid in her work. A member of a sister mission said, after showing her over his school plant, "She can ask more intelli-

gent questions in less time, than any one I ever knew." She could appreciate the Oriental viewpoint better than most of us from the West, and showed fine appreciation of the best in all she met.

Her home life was very beautiful. Her love for her husband was exceeded only by her love for Christ. They were as truly devoted to each other as one could be to another. Yet how unselfish in their love! No missionary home gave a warmer welcome to guests. She was a thorough housekeeper and seemed to enjoy company always. After our annual mission meeting had convened, alternately, in Kwangju and Chunju, for years, Mrs. Nisbet's hospitable heart proposed that their little station of Mokpo, then comprising four houses for the use of guests, should entertain the mission meeting, and had planned such a wonderful arrangement of her house to accommodate so many guests, and the adaptation of the two school buildings, that the station united with her in inviting the mission—handling the crowd splendidly. They shared their home with our children for three months, when my severe nervous collapse rendered me unable to care for them, giving up the summer trip they had planned, in order to come to our relief.

Their sympathy with children, though

childless themselves, was remarkable. They could not have exercised greater wisdom and tenderness in the care of children of their own; and they live in the hearts of our boy and girl to-day.

During her thirteen years in Korea. Mrs. Nisbet had had a part in almost every form of the work—itinerating, evangelistic services for women in the Island of Quelpart, teaching in secular and Sunday schools (at the time of her death being principal of the Girls' School at Mokpo). She had successfully conducted her husband's work in the school for boys in Chunju, when he was ill at one time during their residence there. This was quite significant in a land where only men work with boys. She was for a time station treasurer for Chunju. Her happy disposition, resourcefulness, and vivacity, made her a greatly loved visitor among Korean women. Her little book, "Day In and Day Out in Korea," shows her ability as a story-teller and her descriptive power must have delighted the Korean ear—as eager for a story as that of a child. How great a loss her going seems! "What I do thou knowest not now, but thou shalt know hereafter," John 13:7. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," Matt. 9:38.

Bibles for Czecho-Slovaks.

Perhaps it is not widely known that the name by which the Czecho-Slovaks are known in Austria and Italy is "Biblers." It was given on account of their appreciation for the Bible, writes the Missionary Review of the World. Their first translation was published in 1475, but the Bible had to be mentioned under the breath in the

Austrian Empire. Colportage was restricted, Bibles were burned, press laws were stringent. But the Czecho-Slovaks are good managers and they found ways of getting the Scriptures. Now that the war is ended they will be able to satisfy their longing for a free Bible and the British and Foreign Bible Society has plans under way to supply them.

MRS. JOSEPHINE UNDERWOOD WOODS.

REV. P. FRANK PRICE.

IN THE death of Mrs. Josephine Underwood Woods, wife of Rev. Henry M. Woods, D. D., at Charlottesville, Va., on the night of February 21st, the Church lost a foreign missionary of strong and attractive character and of lifelong devotion to duty in a difficult portion of the great China field.

Mrs. Woods was a daughter of Kentucky, and sprung from an old and well known family in that State. She was the youngest daughter of Judge Joseph Rogers Underwood, an officer in the War of 1812, and for many years United States Senator from Kentucky. Her mother was Elizabeth Cox, of Georgetown. Mr. Underwood, leader in the House of Representatives, is her nephew. She both inherited and developed strong intellectual qualities which she elected to "bury" on the foreign fields.

Her girlhood was spent at "Ironwood," on the estate of her father, near Bowling Green, Kentucky, where she was born on the 26th of May, 1858. On the 9th of October, 1883, she was married to Rev. Henry M. Woods, of Charlottesville, Va., belonging to a family as distinguished in ecclesiastical circles as her family had been in political life. Foreign missionaries were more few and far between in those days than now and the going forth of Mr. and Mrs. Woods in December, 1883, aroused widespread interest in the Church. They arrived in China in January, 1884, and proceeded to their station at Tsingkiangpu, which was the fourth and the furthest north of our stations in China at that time. They entered upon work in a very hard field, in a region where there was not only a comparatively unproductive soil with frequent famines, which, however, supports a large population, but they had to meet with little apparent response in the hearts of the people. It has only been after long years of seed-sowing and after patient and persistent waiting that the Tsingkiangpu

field has begun to yield a welcome fruitage. It is here that Dr. and Mrs. Woods put in many of the best years of their life. They were later transferred to Hwaiianfu, ten miles south of Tsingkiangpu, where they were the pioneers in the establishment of a new station. Tsingkiangpu is a military and commercial center and Hwaiianfu, the prefectural city of the district is a political and literary center. Dr. and Mrs. Woods in their knowledge of the Chinese language and manners of the people and in their social gift were especially fitted for work among the educated and cultivated people of the city of Hwaiianfu, and in this city they labored until their furlough more than a year ago and which terminated so sadly. Dr. Woods having already returned to China, with the hope that Mrs. Woods and the youngest daughter, Miss Lily, would be able to follow him later. The news of Mrs. Woods' death was sent him by cable.

Mrs. Woods was the builder of a Christian home in a heathen land. She is survived by her husband and five children—Prof. Henry M. Woods, of Frostburg, Md.; Miss Josephine Underwood Woods, missionary to China; Mr. Samuel B. Woods, in business in Tientsin, China; Mr. Robt. U. Woods, of Maxton, N. C., and Miss Lily U. Woods, who was with her mother in Baltimore during her last illness and who expects to return to her missionary work with her father and elder sister in China.

One of Mrs. Woods' outstanding characteristics was her untiring devotion to duty. Whether it was the duties of the home in the nurture of a large family, whether it was receiving the Chinese women who always came in large numbers, or holding the fort during her husband's long absences in the country, or whether it was fighting pain and disease her one thought seemed to be to do the duty of the hour and to do it well. Whether the Lord's will for her was active labor or

passive suffering, it was all the same to her. She was one of whom it could be truly said, "She served her generation by the will of God."

Another characteristic was her uniform cheerfulness. The writer had a glimpse of her cheerfulness under the most trying circumstances during the famine of 1907. The home of Dr. and Mrs. Woods was adjacent to a noisy Chinese street, where neither day nor night could they get away from the piteous moans and pleadings of the starving and dying. Their home was also an open house for missionaries from other places who were aiding in the arduous work of famine relief and there were constant knocks at the door and calls from Chinese co-workers and from people of all classes of society. Mrs. Woods, at this time, was not at all well, but in the midst of all this confusion and distress she went

along the even tenor of her way providing her family and her visitors with food and cheer. One of the outstanding impressions of a month's experiences in that famine relief work is the unfailing and unselfish service which Mrs. Henry Woods rendered. In a visit to her in Baltimore a few weeks before she died the impression was the same. Though in bodily distress she talked little of herself. She was interested in everybody and especially in everybody and everything in China. She longed to go back to the work which she loved so well, but God in his wisdom saw fit to call her to a higher and more restful service. She leaves to us a blessed memory. She and others like her who have passed on before and who through faith and patience have inherited the promises are a legacy which belongs to the whole Church.

BOOK REVIEW.

Three Hours Sermon on God-Sin-Salvation.

By Paul M. Kanamori, Japanese Evangelist. Soon coming out. Cloth binding. \$1.25.

This sermon has been preached over 800 times in Japan during the last four years and secured 48,338 decisions. To preach it requires three hours: so it is called by the above name. When its author is engaged in preaching several nights in succession in the same place, he repeats this same sermon night after night and tells his audience every night that those who have heard him once need not come a second time, but rather send or bring some other people who have not yet heard it, thus changing the audience instead of changing the sermon, and the wonder is that his audience grows every night.

Please get one as the sample of a sermon which has reached the heathen hearts.

Please don't forget to send this ticket when you order the book, because for the selling of the book by this ticket Mr. Revell is going to give special profit for the Christian work in Japan.

Fleming H. Revell Company, publishers, 157 Fifth Avenue, New York.

Please send to my address as below copies of the above work. On receipt of the book with bill I will send payment.

Name
Address
.....

ARMENIA AND THE ARMENIANS. By Kevork Aslar. The McMillan Company. New York. Price \$1.25 net.

A welcome and timely and admirably rendered contribution to one of the acutest and most perplexing problems of international politics. What can the western nations do to save the remnant of the Armenian nation from the annihilation planned for them years ago by the unspeakable Turk, and which will be carried to practical completion in the very near future unless more effective steps than any adopted yet are taken to prevent it? Who are the Armenians, and are they worth what it would cost this country and England to save them? This book answers that question by a most emphatic affirmative, giving a survey of Armenian history from the earliest times down to the present day.

The author avoids the mistake of going too much into detail. He has written a concise and readable history, giving the facts which the average intelligent person desires to know about the country and its people. We commend the book most heartily to our MISSIONARY SURVEY readers.

HIDDEN TREASURE.

1. There is a fundamental reason for Industrial Missions. What is it?
2. What has gardening to do with Church membership?
3. Attention! Revised regulations regarding private schools. What are they?
4. While the missionary doctor rests (?) what labor is asked of him?
5. Thirty leagues out of the back woods. For what?

6. A pathetic sight at a Cruzeiro. What was it?
7. After many "permissions," then what?
8. Fantastically garbed, hideously masked, brandishing paste-board swords. What did it mean?
9. When a missionary has finished his Language Course, what has he earned?
10. Why are Industrial Missions necessary?
11. Two noble workers gone to their reward. Who?

SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1920.

Arranged by Miss Margaret McNeilly.

TOPIC—INDUSTRIAL AND EDUCATIONAL MISSIONS.

Hymn—Go Spread the Tidings.
 Prayer—Of invocation.
 Minutes.
 Roll Call—Answer with the name of a teacher in a mission school.
 Business.
 Offering.
 Scripture Reading—Isa. 28:9-13.
 Prayer for the mission schools and their teachers.
 Solo—Selected.
 Reading—The Shrines in Mexico.
 Quiz—Hidden Treasure.
 Topical—Monthly Topic.
 Day Dawn in Korea.
 Helping Students at Lavras.
 Prayer—For the needs of the work.

Hymn—I Love to Tell the Story.
 Close with the Mizpah benediction.

SUGGESTIONS.

When answering roll call, use the first person, and tell of a need or an encouragement in the work, thus: "I am Mrs. So and So—we need, etc." Items can be gotten from the annual report of the Executive Committee of Foreign Missions.

Have three women take the Monthly Topic, each one taking a section, as it is divided.

Possibly one of the young girls would give the recitation.

Make earnest prayer for the schools and their teachers.

"A Message from Heaven Delivered by Aeroplane"

From the earliest days Bibles have been carried by ships and camels across oceans, deserts and jungles, but it remained for a San Francisco man, Rev. A. Wesley Mell, to send the first shipment of Scriptures by aeroplane.

Six thousand copies of the book of St. John, printed in fifty languages, were recently sent by aeroplane from San Francisco to Los Angeles, a distance of nearly five hundred miles. It was the first cargo of any kind to cross the Tehachapi Mountains, writes an exchange.

The Church Federation of Los An-

geles wanted the Scriptures for distribution in the missions of that city, and Mr. Mell hired the latest type of Curtiss-Oriole machine to deliver the order.

A ceremony of dedication was held in the flying field just before Aviator Davison started on his trip, and four hours and fifteen minutes later the books were landed on the Los Angeles park grounds, where they were welcomed by the lieutenant governor and the president of the Church Federation.

Aviator Davison crossed the mountains at an altitude of ten thousand feet—a new high level for Biblical distribution.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Childs.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Rev. and Mrs. W. F. McElroy.
Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. Hoyt Miller.
Miss Emma Larsen.

Mutoto, 1912.
Rev. A. A. Rochester (c).
*Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†*Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.
Miss Ruby Rogers.

Lusambo, 1913.
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.

Bibangu, 1918.
Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION.

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Piumhy, 1896.
*Mrs. Kate B. Cowan.
Bom Successo.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.
Braganca, 1907.
Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.
Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.
Itapetininga, 1912.
Descaivado, 1908.
Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraíso, 1917.
*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.
Rev. and Mrs. Geo. W. Taylor, Jr.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

*Rev Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho.
*Mrs. G. W. Butler.

MID CHINA MISSION

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
*Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Sade A. Nesbitt.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins (Chin-
kiang).

Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lucy L. Little.
Dr. and Mrs. Geo. C. Worth.
*Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Rev. and Mrs. R. Clyde Douglas.

Nanking.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-
anfu).
*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.

Soochow, 1872.

Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION

Chinkiang, 1883
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.

Taichow, 1908.

*Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghieslin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaiianfu, 1904.

Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary Bissett.

Tonghai, 1908.

*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION

Cardenas, 1899.

Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghieslin (Associate
Worker).

Caibarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somellian.

Placetas, 1909

None.
Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.

JAPAN MISSION

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine.

Nagoya, 1867.

Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.
Miss Bessie M. Blakeney.

Gifu, 1917.

*Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.

*Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.

Marugame, 1920.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.
Tokushima, 1889.
*Rev. and Mrs. C. A. Logan.
*Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohaski, 1902.
Rev. and Mrs. C. K. Cummings.
Okazaki, 1912.
*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [71]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
*Mr. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janette Crane.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.

Dr. and Mrs. J. B. Patterson
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Miss Willie B. Greene.
Rev. and Mrs. Joseph Hopper. [71]

Kwangju, 1898.

*Rev. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
*Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.
Miss Elizabeth Walker.
Miss Elise J. Shepping (Itinerating).
Rev. and Mrs. Joseph Hopper.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
*Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
*Mrs. P. S. Crane.
Rev. D. Jas. Cumming.

Soonchun, 1913.

*Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer.
Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION [111]

Zitacuaro, 1919.
Rev. and Mrs. H. L. Rosa.
Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby.
Toluca, 1919.
Rev. and Mrs. W. A. Rosa.
San Angel.
Miss Alice J. McClelland.
Laredo, Texas.
Miss E. V. Lee.
Austin, Texas.
Miss Anne E. Dysart.
Coyoacan.

Prof. and Mrs. R. C. Morrow.
Missions, 10.
Occupied Stations, 53
Missionaries, 377.
Associate Workers, 11.
*On furlough, or in United States
Dates opposite names of stations indicates year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

POSTAL RATES.

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

STATIONS, POST OFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kimshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Bibangu.—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Plumby—"Plumby, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehoufu—"Care Southern Presbyterian Mission, Hsuehoufu, Ru, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F. Mexico."

